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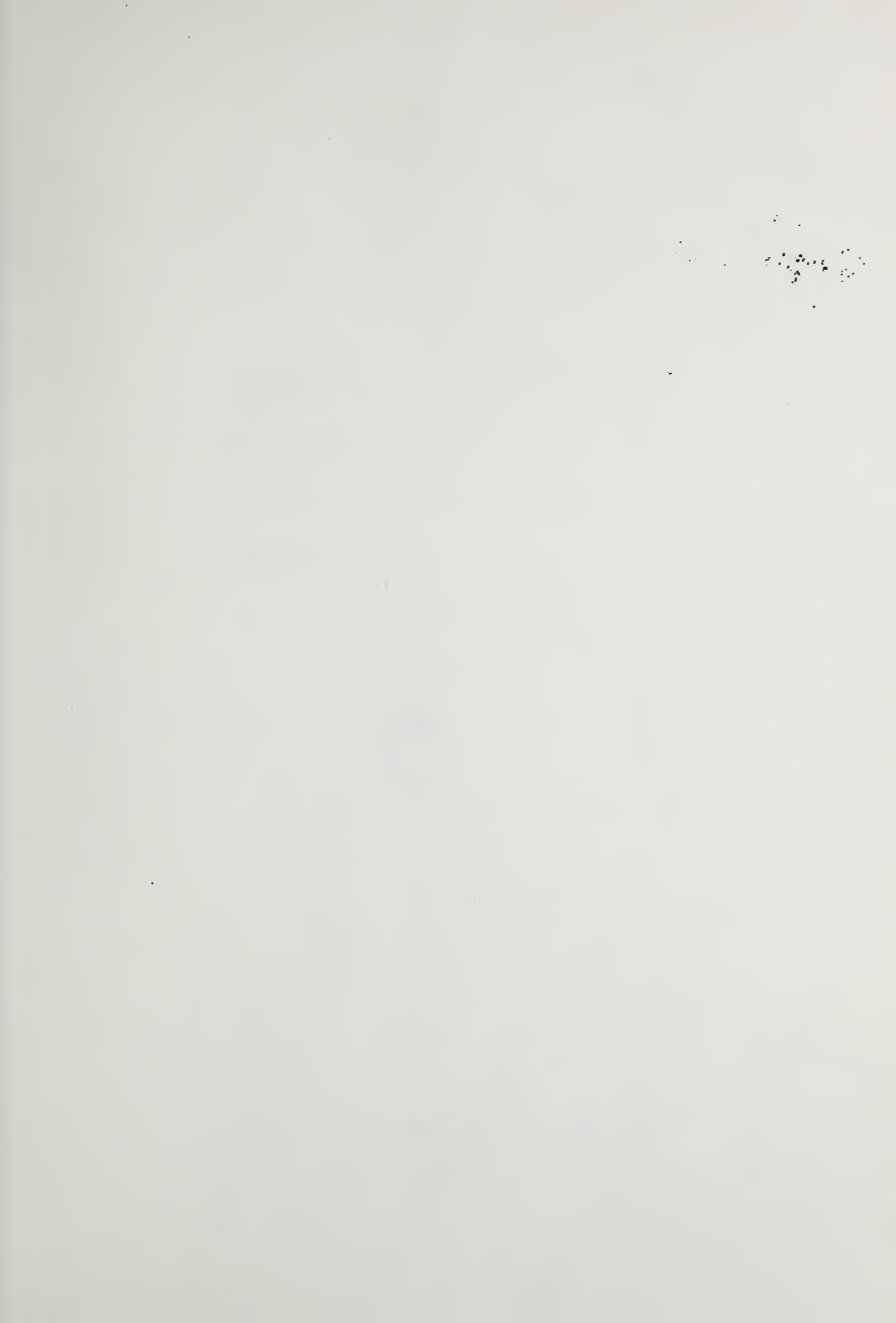
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VOL. I.

No. 4.

JOURNAL OF THE
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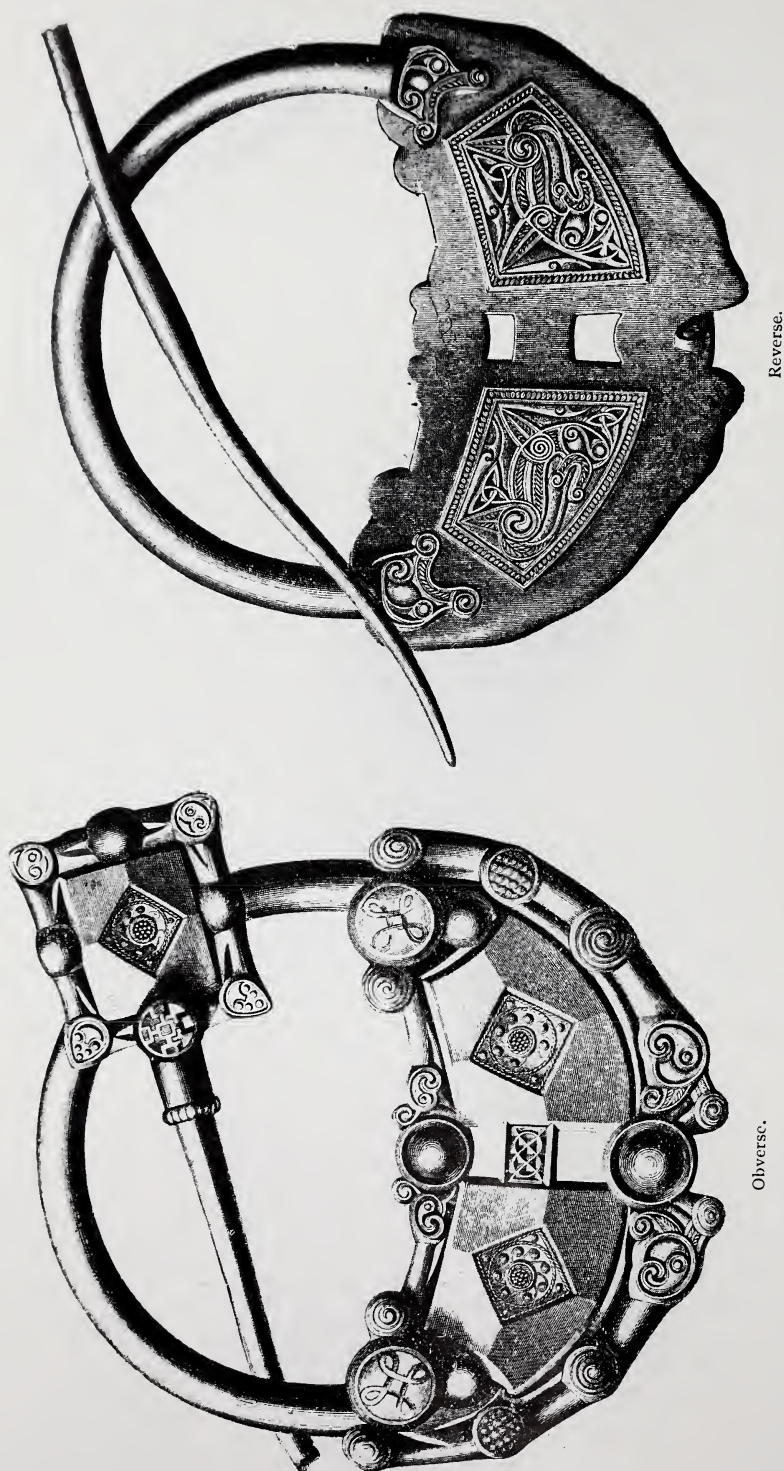
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DUNDALK AND DROGHEDA
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THE KILKENNY BROOCH.

Dug up at Kilkenny, Co. Kilkenny, in 1858. It measures 5 1/4 inches by 4 1/2 inches, and is made of a white metal, gilt, and ornamented both on front and back. On the back is an inscription in Irish: 'A prayer for Kerwick.' The O Kerwicks were an Ossory tribe.

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ACKNOWLEDGMENTS.

The Society wish to gratefully acknowledge the loan of the blocks of the Kilkenny Brooch by the Royal Society of Antiquaries of Ireland ; and those of the Ancient Stone Implements and one of the Wooden Forks by the Kildare Archæological Society. The view of "Seatown Castle" is copied from an old print.

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No. 4.

OCTOBER, 1907.

VOL. I.

Notes on the Feena-Erin, Finn MacCool, and the latter's principal abode—The Hill of Allen in the County Kildare.

[BY LORD WALTER FITZGERALD.]

In the following notes on these subjects my object has been to describe in a condensed form the chief characteristics of this wonderful body of men and their famous Leader. The information has been mainly gathered from the pages of the Ossianic Society's Publications, and from S. H. O'Grady's "Silva Gadelica;"—the former work is out of print, and the latter is not always available, so that these notes may not be unwelcome to the readers of the County Louth Archæological Journal.

THE FEENA-ERIN, OR CHAMPIONS OF IRELAND.

Long long ago, beyond the misty space
Of twice a thousand years ;
In Erin old there dwelt a mighty race,
Taller than Roman spears.

* * * * *

Great were their deeds, their passions, and their sports ;
With clay and stone
They piled on plain and shore those mystic Forts,
Not yet o'erthrown.
On earn-crowned hills they held their council courts :
While youths alone,
With giant hounds, explored the elk resorts.
And brought them down.—[*The Celts*, by Thomas D'Arcy McGee.]

THE Feena-Eireann were a standing army in the service of the Ard-Ree, or Over King of Ireland ; their duty was to protect his throne, enforce his laws, preserve his game, and guard the coasts from foreign invasion.

In times of peace the strength of the Feena was three "cabs" or battalions, each three thousand strong ; but in time of war it was raised to seven battalions, numbering twenty-one thousand men.

The recruiting was done on the territorial system, so that each battalion was composed of men belonging to one province (Ulster appears to have been un-

represented); the Leinster battalion was known as the "Clan Baskin," that of Connaught the "Clan Morna," and Munster's the "Clan Deaghaidh"; the two former are the most frequently mentioned in the ancient tales, probably because there was great rivalry between their leaders—Finn MacCoole of the Clan Baskin, and Aedh Goll MacMorna of the Clan Morna; this jealous rivalry between the leaders eventually proved the downfall of the Feena Erin.

Keating, in his *History of Ireland*, gives a list of the conditions and qualifications which a recruit had to agree to, and pass in, before he could be admitted into the Fenian Legion. The conditions were :—

- (1.) If he intended to marry, his wife was to be selected for her good character, and not on account of her worldly goods.
- (2.) That he should never insult a woman.
- (3.) As far as in his power lay, he should relieve the poor.
- (4.) That he should never refuse to fight any nine men of a foreign nation.
- (5.) That in the event of his death, his relatives should not avenge themselves on his slayer, but leave the matter to be dealt with by his comrades.
- (6.) That he should swear obedience to his superiors.

The qualifications insisted on were :—

- (1.) That he should be a scholar, and able to compose poetry.
- (2.) That he should be a perfect master of his weapons.
- (3.) That he should be a swift runner.
- (4.) That he should be strong and sound of limb.
- (5.) That he should be able so to plait up his hair, that it should not become loosened when running through a forest.
- (6.) That he should be so light of foot that when treading on a dry stick it should not break under his weight.
- (7.) That he should be able to jump an obstacle as high as his forehead, or to stoop under one as low as his knee.
- (8.) That, without waiting to do so, he should be able to extract a thorn from his foot, while in pursuit of a foe or of game.

The chief commander of the Feena-Erin had the following privileges attached to his rank :—

- (1.) The right to quarter his men, their hounds and attendants, on the country free of charge, during the winter months (November to April inclusive).
- (2.) The right to claim any woman about to be married as a wife for one of his men.
- (3.) The right to kill or hunt all game—fish, fur, or feather.
- (4.) The right to have a whelp reared in every house in Ireland.
- (5.) The right to a cantred in each of the five provinces, a plough-land in every cantred, and a house in every plough-land in Ireland.

The Feena-Erin are stated to have been instituted by Fiacha "the Fair-haired," son of Feradach "the Righteous," who died monarch of Ireland in A.D. 36. Fiacha had an elder brother, Tuathal "the Legitimate," who became monarch of Ireland in the year 76, and reigned for 30 years when he was slain by an Ulster king named Mal MacRochraidhe, who assumed the sovereignty. Four years later (i.e., in 110) Mal was slain by Fiacha, who, according to some authorities, succeeded to the throne, though the *Annals of the Four Masters* state that Fiacha's nephew, Feidhlimidh (Felimy) mac Tuathal was Mal's successor. However, that may be, Fiacha first raised the Feena-Erin.

A list of the Commanders-in-chief of the Feena is given in both the Ossianic Society's publications (Vol. I., p. 38), and Standish H. O'Grady's *Silva Gadelica*, p. 166. The two accounts, though apparently derived from different sources, correspond very fairly well, but the length of period in command of each chief does

not agree. The list from Fiacha to Ossian, son of Finn MacCoole, stands thus :—

- (1.) Fiacha "the Fair-haired."
- (2.) Morna "the great," MacCairbre.
- (3.) Garadh of the Carns, MacMorna.
- (4.) Daire MacGaradh.
- (5.) Morna MacDaire.
- (6.) Donn MacMorna, "the Giant of Erin."
- (7.) Eochaidh MacMarchadh, of Ulster.
- (8.) Cas MacCannan, of Ulster.
- (9.) Dubhan MacCas.
- (10.) Liath "of Luachra," of Munster.
- (11.) Labradh (or Lughaidh) "of the Red Hand," of Munster.
- (12.) Trenmor ua (i.e., grandson of) Baescne, of Leinster.
- (13.) Cumhall MacTrenmor (father of Finn MacCoole).
- (14.) Goll MacMorna, of Connaught.
- (15.) Finn MacCumhall (Coole), slain in 283, "Almha's lofty champion."
- (16.) Ossian MacFinn, the last Commander-in-chief.

At the time Finn MacCoole was in full command the principal leaders under him were :—

- I.—Ossian (pron. Usheen), son of Finn MacCoole, the renowned Hero-Poet.
- II.—Oscar, son of Ossian, one of the most valiant of the Feena, slain in battle at Gowra, near the Hill of Skreen, in the County Meath, in the year A.D. 284.
- III.—Dermot O'Dyna, the bravest of the brave, and as honourable and as handsome as brave. He was known as "Diarmaid-na-man," or Dermot of the Women, from his popularity with the sex. He died of a mauling from a ferocious wild boar on the mountain of Ben Bulbin in the County Sligo. The Scotch Clan of MacAllen (not "MacCallum," as is generally supposed), or Campbell, (i.e., Crooked-mouth), trace their descent from this Dermot O'Dyna.
- IV.—Kylta MacRonan, the son of Finn MacCoole's sister, Sidh—renowned for his fleetness of foot.
- V.—Dering O'Baskin, a brave warrior and one gifted with "second-sight."
- VI.—Goll MacMorna, a Connaught warrior; the slayer of Finn's father, Cumhall, in the battle of Cnucha. His real name was Aedh, but having lost the sight of one eye from a wound in the battle, he was afterwards known as the "Goll (or one-eyed) MacMorna."
- VII.—Conan Mael (or the bald) MacMorna, a most objectionable individual, being a boaster, coward, and glutton; big of body and foul-mouthed.

It's a mystery to understand how a man of his calibre was admitted into so honourable and distinguished a force as the Feena, unless it was that his bad qualities developed with age.

The Feena from November to May were billeted on the people in the country, except those required for the maintenance of law and order; from May to November they camped out in the plains and mountains, and lived on what they killed by fishing and hunting; much of their time, too, at this season, was taken up in the pursuit with hounds of the wolf, boar, stag, "hornless deer," roe-deer, the badger and hares. Of the cooking places of the Feena and their way of dressing the meat, Keating the Historian says :—

They selected a place where there was plenty of wood and water, here they kindled great fires into which their way was to throw a number of large stones, where they were to continue till they were red hot; then they applied themselves to dig a great pit in the earth, into which upon the bottom they lay some of these hot stones as a pavement, upon them they would place the raw flesh, bound up hard in green sedge or bullrushes; over these bundles was fixed another layer of hot stones, then another quantity of flesh, and so on till the pit was full. In this manner their flesh was sodden or stewed till it was fit to eat. When they had a mind to alter their diet they would roast it before the fires. They never ate but once in the twenty-four hours and then always in the evening.

The marks of these fires continue deep in the earth in many places of the island to this day, for they were very large and burned exceeding fierce, and the impression they left is now to be met with many feet deep in the ground. When any husbandmen in Ireland turn up with his plough any black burnt earth, he immediately knows the cause of it, and the place in known by the name of "Fulachta Fian" (i.e., Feenian Cooking-places) to this time.

After they had eaten they proceeded to build huts or tents to contain their beds; these

beds were composed and laid out with great exactness—they cut down branches of trees and placed them on the ground, upon these they spread a quantity of moss, and on the top of all were spread green rushes. These beds in the ancient manuscripts are called “Tri cuilceadhanna-Feine,” which in English signifies “the three beds of the Irish Militia.”

The drink of the Feena was beer, and mead or metheglin; the latter was a more intoxicating drink than the former, and honey was an important ingredient in it. It was not until many centuries later that whiskey or usquebaugh (i.e., Iskebaha, literally “Eau-de-vie,” or water of life) was manufactured in Ireland.

As far as can be gathered from the Transactions of the Ossianic Society, the armour and arms of the Feena, when on the war-path, consisted of:—

Head and body protection.

Round coloured shields,* or targets, swords, thick-hafted spears, lances, thonged javelins, darts, slings, and champion hand-stones.

Bows and arrows do not appear to have been used, at any rate they are not mentioned.

Their war-trumpets for assembling the scattered bands to the ranks were called “Dord” and “Barr-buadh.”

On festive occasions the apparel of the Feena is described as—

A shirt of king’s satin next to the skin, over and outside it a tunic of the same soft fabric, and a fringed crimson mantle confined with a bodkin of gold upon the breast.

Or else it was—

A shirt of yellow silk next the skin, over and outside that again a tunic of soft satin, and a fair green mantle having in it a fibula or brooch of silver.

As to their hair, it was worn long, and either “interwoven into braids,” or “rolled into a ball behind and covered with a gold cuach.”

After the resignation, through age and infirmities, of Finn MacCoole, the leadership of the Feena was entrusted to Ossian, his son. In A.D. 284 the arrogance and demands of this force, which had been steadily increasing, and which had caused great oppression throughout the country, reached a crisis, when they even opposed the marriage of the Ard Ree’s daughter, until their exorbitant dues had been paid. This so incensed the Ard Ree, who was Cairbre “Liffeachair” (so-called because he had been fostered near the Liffey), that he, to suppress any insubordination in the force, disbanded Finn’s Leinster legion—the Clan Baskin. Their old rivals, the Clan Morna of Connaught, exulted at this degradation, and so added fuel to the fiery rage of the Leinster men, who repaired to Munster and took service under their chief’s relative Moghcorb, king of that province. Moghcorb was the son of King Cormac Cas, who had married Samhair, daughter of Finn MacCoole, and thus he was Ossian’s nephew.

The Ard Ree, on learning of their destination, sent instructions to Moghcorb to dismiss the Clan Baskin, and on his refusal to do so, made preparations to enforce his orders.

Moghcorb now took the bull by the horns, and led a powerful army out of Munster to give battle to the Ard Ree, and came to a place in Meath, called Gabhra-Aichill, near the Hill of Skreen. Here he was joined by the Munster legion of the Feena—the Clan Deaghadh, who threw in their lot with their fellow-province men. At this place the rival armies met; Moghcorb had with him Ossian’s son Oscar,

* There was some receptacle in the rim of the shield for holding small objects. The phrase frequently occurs in the *Silva Gadelica* of —“he put his hand into the rim of his shield, and drew forth” so and so.

and Kylta MacRonan ; while Cairbre Liffeachair's chief commanders were Goll MacMorna and Oscar MacGarraidh, both of the Feena-Erin.

Just before engaging in the battle, the two armies, according to ancient custom, kissed the ground in token that they would die on the field or leave it victorious ; after rising they gave three great war-shouts, and then closed in deadly conflict.

The slaughter in this battle was immense, and both sides were so decimated that neither could claim the victory. The Ard Ree and Oscar son of Ossian met face to face and then ensued a terrible combat, resulting in the death of the latter, though not before he had given the Ard Ree a mortal wound. This battle of Gowra practically annihilated the Feena-Erin, and they do not appear to have been again re-organized. The only two leaders who escaped with their lives, though badly wounded, were Ossian and Kylta MacRonan ; they are stated to have been put into an enchanted sleep during the cure and healing of their wounds, and from this sleep they did not awake until after St. Patrick's arrival in Ireland. on meeting with whom they conversed, and were eventually converted to Christianity.

Another ancient legend relates that Ossian was not present at the Battle of Gowra, as he had been carried off by Niamh of the Golden Hair, to her father's kingdom of Tir-na-nOge (i.e., the Land of Perpetual Youth), whom he married, and remained with for (what appeared to him) a few years, but which in reality were some two or three centuries. When at last he insisted on returning for a while to the Feena-Erin, he was permitted to depart on condition that he should not dismount from the white steed provided for him, as if he touched the ground of Erin he would be unable to return to Tir-na-nOge. He rode off, promising to hurry back, and reached the shores of Erin, but all was changed. In vain he visited the old haunts, but they were silent, and not one of his former companions could be found ; his enquiries, too, were in vain, all he could gather was that tradition stated that some centuries ago a warrior race of great stature, like his own, had existed ; and the legends still told of their exploits, created wonder to the hearers, who doubted if such a race could ever have really existed, except that many places bore names connecting them with the Feena-Erin. Still seeking for his friends, and hoping for the best, Ossian rode on, and came to the East side of Ireland ; in a valley called Glen-na-smole he saw a number of men endeavouring to erect a prostrate monolith, but their efforts were in vain. On reaching the spot Ossian offered to help them, and stooping down in the saddle, with the strength of one hand he placed the stone in an upright position, but with the strain the golden saddle girth snapped, and the saddle slipping under the steed's ribs caused Ossian to hastily dismount. Immediately that he stood on the ground the white steed galloped off out of sight, and Ossian found himself transformed into a very aged and feeble man. In this condition he is discovered by St. Patrick, who, full of pity, cares for the ancient warrior till the end of his days, which soon arrived.

Kylta MacRonan, the other survivor from the Battle of Gowra, thus deplored the extinction of the Feena :—

The Fianna's seat is void, to which Finn of the naked blade resorted ; from death of the chief that knew not melancholy, Almha (the Hill of Allen) the noble and the great is desert. The goodly company live not ; Finn, the very prince, lives no more ; no longer the cohort manifest to view, nor champions accompany the Fian-chief. Finn's Fianna, though once they roamed from glen to glen, are dead one and all ; a wretched life it is to be as I am now :

left after Dermot and Conan, after Goll MacMorna from the plain, and after Olioll of the hundreds, after that Eoghan of the bright-spear perished, and Conall, at the first discharge. The cohorts and the hundreds thus being gone, pity but t'were there I had found death! gone, for all they once ranged from border to border, and though the Fianna's seat was crowded once.

NOTE.—For full accounts of the battles, adventures, hunting excursions, and encounters with witches, monsters, and wild boars, by the Feena-Erin, the following works should be consulted:—

- (1.) Standish H. O'Grady's *Silva Gadolica*.
- (2.) The six volumes of the Ossianic Society's Publications (1853-1858).
- (3.) P. W. Joyce's *Old Celtic Romances*.
- (4.) Lady Gregory's *Gods and Fighting Men*.
- (5.) J. Curtin's (a) *Irish Myths and Folk Lore*; (b) *Hero Tales*.

FINN MacCOOLE.

ST. PATRICK TO OSSIAN, SON OF FINN MACCOOLE:—

O Ossian, hospitable, bland,
Of generous heart and liberal hand,
A kind response I crave:
Who of the gallant Fenian host,
Were ever thought, and vaunted most
As bravest of the brave?

OSSIAN:—

Great Finn, of noble Trenmore sprung;
My Oscar, fearless, strong and young;
And Ossian, I, now stricken old,
Were deemed the boldest of the bold.

—Drummond's *Ancient Irish Minstrelsy*, p. 85.

DURING the reign of Conn, "the fighter of a hundred" (*not* "of the hundred battles," as is often stated), who was Monarch of Erin A.D. 123 to 157, a great battle was fought at a place called Cnucha, now Castleknock, near Dublin, between Cumhall (or Coole), then chief of the Fianna Eireann or Feena Erin, at the head of the Leinster legion, called the Clan Baskin, and Uigrenn at the head of the Munster legion, known as the Clan Morna. The cause of the fight was jealousy between these two rival forces of the Feena, or Irish Militia. Among the thousands slain in this battle were both Uigrenn and Cumhall; the latter was first wounded by Liath Luachra the keeper of his own "Corrbholg of seds," or Bag of enchanted Treasures, and then finally slain by Aedh MacMorna, who himself lost an eye in the conflict and was thenceforth known as Goll (i.e., the one-eyed) MacMorna. As the Clan Morna legion gained the victory, Goll was chosen the Commander-in-chief of the Feena.

At the time of Cumhall's death his wife was Muirne "of the Fair Neck," daughter of Tadhg (Teige) of Almhuin, or Allen in the present County Kildare. She gave birth to a posthumous son whom she named "Deimne," while still a youth the latter was nicknamed "Finn," or the Fair-haired, and in course of time the latter name alone was used, hence Fionn MacCumhall, or Finn MacCoole.

Owing to the attempt of Goll MacMorna's followers to exterminate all Cumhall's relatives, Muirne (who later on remarried with Gleoir "the Red-handed," a West

Munster King) handed over her son to a woman named Bodhmall to foster, by whom he was secretly conveyed for safety to the Slieve Bloom mountains.

For nine years Deimne remained with his foster-mother amid the forests of Slieve Bloom and of Feegile (in the present King's County), during which time she taught him how to trap and snare game, and how to excel in running and feats of strength, all of which he soon mastered.

One day he went forth alone and never stopped till he reached Magh Life, or the plain through which the Liffey flows in the present County Kildare; on the green of a certain Dun, or Fort, he saw youths hurling, and joined in the game, but they were jealous of his good play and attacked him, however he drove them off and killed seven of them with his camaun or hurley-stick. By them he was called Finn, on account of his fair hair, a name by which he was known ever afterwards. He then returned to Slieve Bloom, and, after several other adventures, finally bade farewell to his foster-mother, Bodhmall, and went forth to seek his fortune. He travelled until he reached the Kingdom of Kerry, where he took military service under the King of Bentraighe; his powers of endurance and skill in the chase amazed the king, who remarked that if Cumhall had left a son he must be he, but that they knew of none except Tulcha MacCumhall, who was in the service of the King of Scotland.

He afterwards left the King of Bentraighe and entered the service of Gleoir, King of Ciarraighe, with whom he played chess; Finn won seven games in succession, at which the King Gleoir remarked: "I know not who thou art, but thou canst be none other than the son Muirne my wife bore to her former husband, Cumhall," and finding that he was correct, the king requested him to leave his territory, as he had no wish that the followers of Goll MacMorna should discover and kill him while in his service.

On leaving King Gleoir, Finn for a time resided with a noted smith named Luon of Lochlin, who made spears and a sword for him; proceeding on his way he killed a huge fierce boar, called Beo, which had devastated the district; the place where this happened was afterwards called Slieve Muck, or the Mountain of the Pig (in the County Tipperary), from this encounter.

Finn now turned his steps towards Connaught in search of his father's brother, Crimall, who was in hiding like the rest of Cumhall's relations, so as to avoid the vengeance of the Clan Morna. As he proceeded he came across a woman who was keening over the corpse of her son, recently slain by a neighbouring giant. To avenge the deed, Finn went in pursuit of him, and overtaking him a fierce duel was fought between them, till eventually the giant was killed; on him Finn discovered his father's Bag of Magic Treasures, and then knew that he had slain Liath Luachra, who had first wounded Cumhall in the Battle of Cnucha. Then, when he at last found his uncle Crimall, he related to him his adventures, and produced the Bag of Treasures. For some time he accepted his relative's hospitality, and before setting out again on his travels he consoled the old man by telling him that he would not settle down until he had restored the Clan Baskin and his father's relations to power and honour.

Finn now faced for the East with the intention of studying under a noted poet

named Finn Eges, who dwelt on the banks of the Boyne. He had settled here at the Linn Feic (near Slane), which was a deep hole in the river, because he had heard that a certain man named Finn, according to an old prophecy, would in time taste of "the Salmon of Knowledge," by which he would acquire the gift of second-sight. On Finn MacCoole's arrival Finn Eges, after fishing for seven years, hooked and landed a fine salmon, which he handed to Cumhall's son to cook for him, strictly enjoining him on no account to eat any of it before serving it up. Finn MacCoole, who passed under his original name of Deimne, took the fish and started about cooking it; during the process a large blister rose on the side of the fish, and Finn not liking the look of it pressed it down with his thumb, in so doing he got badly scalded, and to ease the pain put the thumb in his mouth and sucked it. From that moment he felt that he had acquired the gift of "second-sight." When the salmon was cooked, he laid it before Finn Eges, who at once asked him if he had dared to taste it. Finn confessed at once what had taken place, and the reply he got from Finn Eges was—"Thou hast first tasted of the Salmon of Knowledge, take it and finish it; it is for thee and not for me, thy true name is Finn, and in thee is the prophecy fulfilled."

In the ancient folk tales frequent mention is made of Finn applying to his "knowledge tooth"* for the prophetic instinct to enable him to solve a difficulty or escape a danger. The usual formula consisted of first of all washing the face and hands, then placing the thumb under the "knowledge-tooth," and working the incantation of "teinn laeghda," when the future would be revealed to him. Modern shanachies put it, that "he chewed his thumb to the bone, the bone to the marrow, and the marrow to the juice," showing that the ordeal was one of torture and not to be resorted to except in time of the utmost peril.

After departing from the disappointed Finn Eges, Finn MacCoole in course of time found himself on the Eve of "Samhain" (pro. Sowin), or All holland Eve, at Tara. Conn, "the fighter of a hundred," was still Ard Ree or High King of Erin, and with him at Tara were assembled many of the petty kings and princes of the land, as well as the leaders of the Feena-Erin, who were of the Connaught legion of Clan Morna, then in power. On his coming among them Finn was welcomed as being a princely-looking warrior; the Ard Ree, too, invited him to a seat at the banqueting board near himself. Finn joined in the feasting in honour of the great bi-yearly festival, but noticed that there was little but uncertainty and gloom depicted on the countenances of those about him. He enquired the cause of it from the Ard Ree, and was informed that on this night yearly a great hostile magician, one Aillen, son of Midhna of Slieve Gullion, was wont to come and with irresistible fairy-like music put all who heard into a deep sleep, and then with fire-balls destroy all the buildings in Tara, and afterwards return to the North. Finn then asked what his reward would be if he slew the magician and saved Tara. The Ard Ree replied that he would grant him anything he asked for, and would give as security his only

* Whether Finn's gift of second sight abided in his tooth or in his thumb seems to be doubtful. O'Curry, in his *MS. Materials of Irish History* (p. 396), gives the legend of Finn's "Thumb of Knowledge." Dr. Joyce and others refer to it as his "Tooth of Knowledge."

son Art and the chiefs of the Feena-Erin. Finn accepted the guarantee and swore he would save Tara. The night came on, the guards were doubled, and every precaution was taken to resist the coming of the Magician, but all was in vain, for as soon as his unearthly sweet music was heard, a death-like sleep fell on all who heard it. Finn alone, with the assistance of the enchanted treasures in his father's "corrholg," kept awake, and prevented the fire-balls thrown by the magician from taking effect; the latter, discovering that a power stronger than his own was present, turned and fled. Finn pursued and overtook him, killing him with a thrust of his thonged javelin between the shoulder blades. He then decapitated him and returned with his head to Tara; presenting himself before the Ard Ree he related what had occurred and produced the magicians's head. The Ard Ree then enquired what reward Finn would choose, and hearing that it was the leadership of the Feena-Erin he willingly granted his request—the then leader, Goll MacMorna, acquiescing in the demand, and thus it was that Finn MacCoole was able to restore his father's relations and friends to their former exalted positions.

From this period Finn's career is a long record of battles, service with the Feena, combats with foreign warriors, adventures with wizards and enchantresses, attacks on man-eating piasths or serpents the inhabitants of loughs, feasting at Almuin or Allen, and hunting excursions all over Ireland.

In the latter occupation great hounds were employed; the names of Finn's special favourites among them were Bran and Skolan, Conbeg and Ardlnuall. The two former, a male and a female, had a curious origin, which came about in this way—on one occasion when the lady Tuirrean, sister of Muirne of the Fair-neck, Finn's mother, was on a visit to them she became engaged in marriage to an Ulster hero named Iollann Eachtach, son of Cas Cuailgne, King of Ulster; but as Iollann was always attended by a Leannan-shee, or familiar female spirit named Uchtdealbh (or Fair-bosom), Finn considered it necessary to protect Tuirrean from any future harm the jealousy of the Leannan-shee might inflict on her, consequently he made it a condition that Tuirrean was to be delivered up to him, safe and sound, at any time he should demand her, and to see this carried out the principal leaders of the Feena pledged themselves to go surety for her. In course of time when Tuirrean had become pregnant, during her husband's absence, the Leannan-shee wreaked her vengeance on Tuirrean, and with a stroke of her dark magical wand transformed her into a hound, in which shape she gave birth to two puppies—afterwards named Bran and Skolan. Later on it came to Finn's ears that Tuirrean was no longer living with Iollann, and acting on the marriage agreement he sent to demand her of him or his life would be forfeited. In his dilemma Iollann consulted with the Leannan-shee, who promised to assist him and discover Tuirrean if he would take herself as his wife to the termination of his life: Iollann agreed, and Tuirrean was restored to her natural shape, and delivered up to Finn, who, to prevent any further disaster to her, gave her in marriage to one of the leaders of the Feena named Lughaidh Lamha, by whom she had three sons—Sciath Breac, Aodhgan Ruadh, and Cael Crodha. Such was the origin of Bran and Skolan, the two best hounds Finn ever possessed, and which the fleetest deer in the five provinces failed to outspeed.

The colour of Bran is thus described in an ancient tract :—

Yellow legs had Bran, both the sides black, underneath white, a speckled back over the loins, and two crimson ears very red.

In the descriptions of the great organised boar and deer hunts of the Feena it is a common expression in the old tales to state that "Finn sat on his hunting-mound" awaiting the deer or boar to break; apparently he "headed a beat" by taking up an advantageous position from whence he had a good view, and there remained, with his spears and hounds, until his followers from a long distance had commenced the drive. It is possible that the various places throughout the country now called "See-Finn," or Finn's Seat, were so named from these Fenian hunts. At times Finn's seat is described as being on the summit of a hill, on other occasions it was on the side of a mountain.

One peculiarity Finn had, which he got in his youth, and that was one side of his head was quite grey; it was brought about in the following manner:—On one occasion when high revel was being held at Allen, Finn perceived a hornless deer near the foot of the hill; eager to pursue it, he slipped away unnoticed from the feast, and loosing his two hounds, Bran and Skolan, he put them on the trail. The hunt continued until Slieve Gullion was reached, when there was a check and the hounds were completely at fault, and though a close search was made no trace of the hornless deer could be found. Presently the plaintive cry of a woman was heard, and following the sound Finn discovered a most beautiful maiden weeping by the side of a lough. On enquiring the cause of her grief, she told Finn that while bathing a gold ring had slipped from her finger and she prized it more than the rest of her jewels; she then put Finn under "gessa," or solemn vows, to search the lough for it. At once Finn plunged in and at the seventh dive recovered the ring, but when he had swum to land he found that the maiden had disappeared, and that he had been changed to a decrepid grey old man whom his own two favourite hounds failed to recognize. In the meantime Finn's absence from Allen was noticed, and from enquiries made outside the palace it was discovered that he had gone alone with his hounds in chase of a hornless deer. Suspecting something wrong, a search was organized, and the tracks were followed up till the party arrived at the lough on Slieve Gullion, which was well known to the Fenian leaders as the abode of Culand the smith of the Dedannans and his two daughters, who were enchantresses. At the edge of the lough no one was within sight except a very feeble aged man, who refused to give any information as to whether he had seen Finn and his two hounds. At last, under threat of death, the old man acknowledged that he himself was Finn MacCoole, who had been thus transformed through the spells of Culand the smith's daughter, Miluchra. Three great shouts of grief from the Fenian host shook the land, and then they proceeded to demolish the mountain in which Culand's earth-dwelling was known to exist; for three days and three nights the work of destruction was continued, when on a sudden Culand* himself appeared with a cup of red gold in his hand, full of a liquid which he said would restore Finn to his former self, and

* Other versions of the story differ from this one. For instance, on page 19, Vol. VI, of the Ossianic Society's publication, is described how the Feena were demolishing Slieve Gullion:—

"Until Guileann's daughter arose suddenly out of her den. On the approach of Guileann the Just with a drinking horn of red gold in her hand," &c.

Here she is called "Guileann the Just" and "Guileann's daughter," which is confusing. Then again, Dr. Joyce, in his *Old Celtic Romances* (p. 357), states that "Culand the smith of the Dedannans" had two beautiful daughters, Miluchra and Aina, the former of whom, through jealousy, wrought the evil spell on Finn and eventually handed the cup to him. A version of the "Sealg" in an Ulster Irish M.S. gives "the daughter of Guile" as the name of the lady who played the witchery on him, and Guile herself as the person who restored him to his former self with the drink from the golden goblet.

which he would offer him, on condition that his abode was spared. Pending the result of the charmed drink, the work of demolishing the mountain was stopped; the cup was put to the old man's lips, and by the time he had quaffed it to the dregs, he stood before his faithful friends in his full youth and strength, and the only trace of his late deformity was that one side of his head remained a silvery grey for the rest of his life. Three shouts of joy rent the air as the Fenian host and its Chief faced for Allen.

In one of the ancient tales a list of Finn MacCoole's personal attendants at Allen is enumerated; they consisted of two poll-wards, three cup-bearers, a master of the banquet, a dispenser, a meat-carver, two overseers of the hearth, six door-keepers, two makers of the bed, two stewards of the hounds, two keepers of the vessels, a physician, a barber, a comber, a candle-holder, a charioteer, two masters of the horses, a strong man, a carpenter, a smith, a worker in metal, two spear-bearers, a shield-bearer, two soothsayers, female runners, horn players, twelve musicians—harp players and timpanists,—and a reciter of old tales.

The most famous of the harp players was named Cnu Deireoil, or Little Nut. He was one of the fairy-folk from Slieve-na-mon, who volunteered to accompany Finn where ever he went; in stature he was a dwarf, four fists in height. When the Fenians heard his music they said, "Good, now Finn, this is the third best wind-fall thou ever hadst." The two other windfalls alluded to were the two faultless hounds, Bran and Skolan.

According to the custom of the times, Finn possessed several wives; as a rule the women were only too willing to accept him, as in the instance where a number of them raced up Slieve-na-mon, in which contest he was to be the prize; the winner was Maghneis, or Manissa, daughter of Garadh of the Black-knee. In other cases, in order to win a woman he particularly desired, he had to perform some wonderful feat, as in the case of the princess Donait, daughter of Daire, who would not accept him until he had leaped across the deep glen of Brice Bloige, in the south of Ireland, and back again. Another remarkable instance is that of Grainne, or Granya, daughter of Cormac MacArt, King of Ireland, who was, against her will, betrothed to Finn. In honour of the occasion the chiefs of the Feena-Eriu were invited by the King to a great feast prepared in the banqueting hall at Tara, called Micorta. During the feast Granya drugged the mead handed round to the assembled royal-guests, and all partook of it except the Fenian chief, Dermot O'Dyna, who was prevented from so doing by a wile of Granya's. Presently all who had partaken of the mead fell into a deep sleep, and then Granya disclosed to Dermot her dislike to Finn on account of his age, and also because he himself was the man of her choice, and it was for him to prevent her future unhappiness by carrying her off. At first, Dermot, loyal to his chief, refused to comply, but when Granya put him under "gessa," or solemn vows, to carry out her wishes, he had to give way, and they eloped together. When the king and his royal guests recovered from the effects of the drug, Dermot and Granya were missed, and the truth leaked out. To console Finn for the ridicule brought on him, the king affianced his other daughter, Alvy, to him, and they were married. However, a pursuit of Dermot and Granya was undertaken by Finn, who, when he finally did overtake them, was induced to become reconciled to them, and in the end, after the death of Dermot from wounds received from a gigantic wild boar he had slain, Granya consented to become his wife. In connection with this tradition is ascribed the erection of the Cromlechs (misnamed Druids' Altars) which exist all over Ireland where boulders and immense slabs of stone are prevalent. It is said by the peasantry that they were erected by Dermot O'Dyna to afford him and Granya shelter by night during their flight, and in the Irish-speaking parts they are always called "Leaba-Dhiarnuada-agus-Grainne," i.e., "the

bed of Dermot and Granya," though in reality they are prehistoric sepulchral monuments.

It is mentioned in the later Irish manuscripts that Finn MacCoole's banner bore the device of a sun-burst, hence its name of "Gal-greine." His favourite sword also bore a name, being called "Mac-an-Loin," i.e., the son of Lona—this name it was given, as its maker was Lona, a smith of Lochlain, or Norway.

* * * * *

Age and infirmities in course of time forced Finn MacCoole to relinquish the command of the Feena-Erin, and he resigned the post in favour of his famous poet-warrior son Ossian, while he retired to end his days in his favourite abode on the Hill of Allen.

Standish Hayes O'Grady, in his *Silva Gadelica*, p. 98, thus records the final scene in the career of this remarkable historical personage :—

"Warrior better than Finn never struck his hand into a chief's; inasmuch as for service he was a soldier, a hospitaller for hospitality, and in heroism a hero; in fighting functions he was a fighting man, and in strength was a champion worthy of a king; so that ever since, and from that time until this day, it is with Finn that every such is co-ordinated. Forby all which, Finn with the king's especial bands enjoyed general right and exercise of chase and venery throughout Ireland.

Where Finn's abiding was mostly was in Almha (Allen) of Leinster, but when decrepitude and old age weighed on him, he dwelt in Almha permanently—unless that he might have occasion to make some passing excursion out of it.

She that was spouse to Finn was Fatha Canann's daughter, Smirgat; she was a prophetess and wise woman, and had told him that whensoever he should drink a draught out of a horn that act would end his life; so that thenceforth he never took a drink out of a horn, but out of cuachs or cups.

One day Finn sallied out of Almha, and by-and-bye found himself in a place called Adharcá (i.e., the Horns) in Offaly; there on a hillside he came upon a well, out of which he took a drink. Under his "Knowledge-tooth" he put his thumb then, and worked the incantation of "teimn laeghda," whereby it was revealed to him that the end of his term and of his life was come.

Then he travelled on till he reached Druim Breagh (i.e., the ridge of Bregia, in Meath), in which country existed causes of enmity to Finn and the Fianna: for by him it was that Uirgrena, of the tribe called the Luaighne of Tara, fell once. These gathered now with Uirgrena's three sons, and Aichlech More, son of Duibrenn—that was, third man of the sons of Uirgrena. Between them is fought an extraordinary and a ruthless battle—manly, masculine and fierce, in which all and several recalled to mind their grievances that they had the one against the other. At Brea upon the Boyne—that is, where the battle came off; they were at the hand to hand work for a length of time, and till on both sides their mischiefs were very many. The fight was won against Finn and he perished in it. Duibrenn's son Aichlech, by him Finn fell, and he it was that beheaded him."

The *Annals of the Four Masters* mention the death of Finn as described above, and state this event occurred in A.D. 283. On the news of their former chief's death reaching the Feena-Erin, Kylta MacRonan, son of Finn's sister, Sidh, at once proceeded to Ath Brea on the Boyne, and took a bloody revenge on his slayers. There are several places in Ireland which claim Finn's burial-place, but the one mostly favoured by tradition appears to be the mountain of Slieve Gullion in the County Armagh, the carn on whose summit is said to mark his last resting-place. By both his parents Finn MacCoole was a Leinster man. He belonged to the tribe Uí Tairrsigh of Offaly. His birth is stated to have occurred during the third year of the reign of Conn the Fighter of a Hundred, Monarch of Ireland (i.e., in A.D. 125), so that at the time of his death he was aged 158 years.

FINN MACCOOLE'S RELATIONS.

[*Principally gathered from the Ossianic Society's Publications, and Standish H. O'Grady's*
"Silva Gadelica."]

Father :—Cunhall (Coole), son of Trenmor (whose wife was Baine, daughter of Scal the Stutterer), son of Trendorn, son of Fergus, son of Buan, son of Modli, son of Baeisene (a quo the Clan Baskin of the Feena Erin), son of Cairbre of the Rough Nose, son of Alt, son of So-alt, son of Fergus Failge, son of Nuada the Snow-white, Monarch of Ireland B.C. 1681.

Mother :—Muirne of the Fair Neck, daughter of Tadhg of Almhuin (Teige of Allen), son of Nuadhat of Magh Nuadhat (i.e., Maynooth), son of Aice, son of Daite, son of Brocan, son of Fintan of Tuath Daite in Bregia (now County Meath).

Uncle :—Crimall MacTrenmor.

Aunt :—Tuirrean, daughter of Tadhg of Almhuin.

Brothers :—Breasal.
 Dithran of the Feasts.
 Fithal of the Bards.
 Tulcha.

Sisters :—Scaithdearc (or "mirror").
 Seogen, mother of Cobhtach, son of Crunchnu.
 Sidh, mother of Caeilte (Kylta) MacRonan.

Wives (alphabetically arranged) :—

Ailbhe "of the Freckled Cheek," daughter of Cormac MacArt, King of Ireland.
 Aine, daughter of Modharn, King of Alba (Scotland).
 Almha, daughter of Bracan of the Tuatha de Danaans.
 Aoife, daughter of Neoid.
 Berrach "the red and white complexioned," daughter of Cas Cuailgne, King of Ulster.
 Blai, daughter of Dhere of the Strong Language.
 Bodomar, daughter of Lugar the Fisherman.
 Darfhinne, daughter of Dalgas, son of Dolar.
 Donait, daughter of Daire.
 Grainne, daughter of Cormac MacArt and widow of Diarmuid Ua Duibhne (Dermot O' Dyna).
 Maghneis, daughter of Garradh of the Black-knee, son of Moirne.
 Muingfhion, daughter of Dubhan.
 Sabia, daughter of Bodh the Red, son of the Daghdha.
 Smirgat, daughter of Fatha Canann.
 Torba, daughter of Eochaman of the Ernaans.

Sons :—Ossian, the Poet Hero. His mother was Blai. By his wife, Flaithbheact he had a son the renowned Oscar of the Feena Erin.
 Fergus of the True Lips, Poet of the Feena Erin.
 Cainche the Crimson Red.
 Faelan the Virile, Aedh the Short, and Uillen "Sharp ridge," three sons by Berrach.
 Illan "Red Edge," and Aedh, two sons by Aine.
 Daire Dhearg.
 Raighne "the Wide-Eyed."
 Ulac.
 Uleha.

Daughters :—Aei.

Aeife the Red.
 Aine, mother of Eochaid "doimhlen."
 Caemh the Slender, and the White Skinned, wife of Aedh Goll (the one-eyed) the Morna.
 Lughaeh, mother (by her half brother, Daire Dhearg) of a famous leader of the Feena called "MacLughaeh."
 Samhair, wife of Cormac Cas, King of Munster.

ALMHUIN, OR THE HILL OF ALLEN, IN THE COUNTY KILDARE.

Full joyous passed the festive day in Almhain's stately hall,
 Whose spears, with studded splendours gay, illum'd the trophy'd wall.
 The feast was for the Fenii spread; their chiefs assembled round,
 Heard the song rise to praise the dead, and fed their souls with sound.
 Or on the chequer'd fields of chess their mimic troops bestow'd;
 Or round, to merit or distress, their ample bounty flow'd.
 At length, unnotic'd of his train, the Fenian chief arose,
 And forth he went where Almhain's plain with neighbouring verdure glows.
 There, while alone the hero chanc'd to breath the fragrant gale,
 A young and beauteous Doe advanc'd, swift bounding o'er the vale.
 He call'd his fleet and faithful hounds the Doe's light steps to trace;
 Sgeolan and Bran obey'd the sounds, and sprung upon the chase.

Miss Brooke's *Reliques of Irish Poetry*, p. 93.

THE Hill of Allen is of great historic interest, as it is one of the two chief places of abode of the celebrated Finn MacCoole, who commanded the ancient Irish Militia, known as "the Feena Erin." or Champions of Ireland, and who was slain in the year A.D. 283. His other Palace-fort was at Moy-elly, near Clara, in the King's County.

This hill rises from the plain to a height of 676 feet above the sea, and is situated in what is known as the Island of Allen (an 'island' in so far as it is good tillage land surrounded by turf bogs); from the hill, too, the great Bog of Allen takes its name. It is very remarkable that at the present day, except for a low mound on the summit, known as "See Finn," or Finn's Chair, no earthworks exist to prove the ancient grandeur and importance of this historic site. In 1859 the tower on the summit of the hill, so visible from the G.S. & W. Railway between Newbridge and Kildare, was erected by Sir Gerald Aylmer, Bart., of Donadea, and is now known as "Aylmer's Folly."

Writing in the year 1837, when on the Ordnance Survey mapping work, O'Donovan states in one of his letters that:—

"There are now no traces of Finn MacCumhall's (pron. Cooval's) palace, nor any other monument, except a small mound called "See Finn," or Finn's Chair, which occupies the highest point of the hill. On every side of the mound, however, there are faint traces of field works, but so indistinct that I could not with certainty decide whether they are traces of fortifications or of cultivation, for the hill was tilled on the very summit. I traversed all this hill, but could find upon it no monument from which it could be confirmed that it was ever a royal seat like Tara, Emania, Maistean (Mullaghmast, Co. Kildare), Raoireann, or any of the other places of ancient celebrity, whose localities have been identified. It is possible that there were forts on it a thousand years ago, and that the progress of cultivation has effaced them; but it is strange that these alone should disappear while those of the above-named places should exist."

Dr. Joyce, in his *Social History of Ancient Ireland* (Vol. I., p. 90), expresses the opinion that though the famous military organisation of Ulster, known as the Red Branch Knights, which flourished some three or four centuries before "the Feena Erin." built great duns or forts which still exist and retain the names of heroes of the Red Branch, yet this was not the case with the Feena Erin. In explanation of this very remarkable fact Dr. Joyce states that the organisation of the latter was different, as, when not on a campaign, the Feena during the six months of summer camped out during their hunting expeditions, and during the winter they were billeted in the abodes of the chiefs and farmers; in time of active service

they were constantly on the move, or aiding in the defence of the royal Rath—

On the south-east side of the Hill of Allen there is a rath, or fort, called “Dunbyrne,” which gives its name to the townland it is situated in.

The ancient name of this hill was “Almhain” (pron. Alven). Further on in these notes will be given one or two legendary derivations from ancient sources in explanation of the name, but they are not satisfactory; the name is of such antiquity that its origin and meaning are lost in the vast space of time which has elapsed since the Gaelic tongue was first introduced into this country.

Further on in the letters of the Ordnance Survey O'Donovan writes:—

In the townland of Carrick, into which the south-western extremity of the hill extends there is a holy well called after St. Colman, which is visited by pilgrims on St. Peter's Day (the 29th June). Over it there grow several trees and bushes, and near it stands a large rock, with a cave, from which the townland received its name. I think this is the “Carraic Clumain,” mentioned in the Dinnseanchus of Tara, where it says that “the cross of the holy pilgrim Fergus, who had been in Carraic Clumain, lies near the sheskin of Tara.” I think that Cluman was the saint who first lived at the rock, and gave it and the well its name; and that the pilgrim Fergus might have succeeded him. There is little doubt that this rock was anciently called “Carraic Clumain” (The family of O'Clumain in Sligo now anglicise their name to Coleman). . . . I am of opinion that the present extensive Bog of Allen was originally considered as two bogs, which were distinguished by two names; that part of it in the County Kildare only seems to have been called “Moin Almhuin,” while that part lying in the King's County was called “Moin Eile (i.e., the Bog of Ely). It received the name of Moin Almhuin from the Hill of Almhuin (or Allen), and Moin Eile from the Hill of Cruachan-Bri-Eile (now Croghan in the King's County), both of which it originally surrounded.

“Moin Almha agus Moin Eile an da moin is mo a n-Erinn,” i.e., The Bog of Allen and the Bog of Ely are the two largest bogs in Ireland,” is a common saying in Meath and Monaghan.

O'Donovan also mentions in his letters that in the year 1835 an old man named Donnelly dreamt that Finn MacCoole's treasure was buried in the cave near St. Colman's Well, so he informed the neighbours, collected funds, and started blasting operations which attracted great crowds from Naas and other towns. Donnelly superintended operations armed with a blunderbuss with which he was to have driven off Finn MacCoole's hound, “Bran,” that was believed to guard the treasure, but in the end nothing was discovered.

The meaning of the name “Almhuin” is uncertain, but two or three derivations of it are given in S. H. O'Grady's translation of *The Colloquy of the Ancients*, in his *Silva Gadelica*, which are quoted below:—

“Now at this particular season (continued Caeilte, son of Ronan) Finn MacCumall was in Almha of Leinster.”

Here Muiredach, son of Finnachta, King of Connaught, enquired of Caeilte—“Why was the place named Almha?”

Caeilte replied: “A warrior of the Tuatha de Danann that lived in the teeming glittering brugh (palace)—Bracan was his name, and he had a daughter that was still a virgin; her name was Almha. Cumall, son of Trenmor, took her to wife; in bearing him a son she died, and this green surfaced tulach (hill) was closed in over her. From her therefore it is designated now; whereas until then it had been ‘Tulach-na-Fairesena,’ i.e., ‘the look-out hill.’”

“Or else it is that Almha was his name that had it in Nemhed's time.”

“Or yet again it is that there Nuada, the magician, made a fort and place of strength, from which fortalice he produced an ‘almha,’ or herd of kine, whence Almha, the place-name.”

And Caeilte said: “Leinster's Almha—the Fianna's liss (fort)—the town which Finn most bountiful made his resort, here follows, according to every antiquary, that from which the name is taken. Almha was the man's name that in Nemed's time possessed it with vigour and with fame; upon the green hill yonder he expired of a sudden and immediate plague.”

The same authority mentions two place-names in connection with Almhain :—

“Carraig Almhaine,” or the Rock of Allen, from whence three men of the Clan Morna of Connaught—one of the rival battalions of the Feena—in order to spite Finn MacCoole, in his absence carried off three maidens employed at embroidery and put them to death in Connaught (p. 256).

“Druim Almhaine,” or the Ridge of Allen, where dwelt a grey savage wild boar, called Lurgan which was on one occasion pursued by a hound of the Feena named Gowran; but the boar escaped by diving underground into the “Moin Almhaine,” or the Bog of Allen. And because the hound failed to pull it down—an unknown incident heretofore—it returned home and died of a broken heart (p. 293).

During the early centuries of the Christian era the neighbourhood of the Hill of Allen was the scene of some of the most bloody battles ever fought during the civil wars, which century after century existed in ancient Erin, invariably caused through jealousies between one province and another.

In the year A.D. 562 the *Annals of the Four Masters* record the battles (besides others) of Magh Ailbhe, Almhain, and Ceann-eich. According to O'Donovan, Magh Ailbhe (the Plain of Ailvy) was situated in the southern end of the County Kildare, and comprised besides the present baronies of Kilkea and Moone the northern part of the barony of Idrone, in the County Carlow; while Ceann-eich (i.e., the Hill, or Head, of the Horse), now known as Kinneagh, lies some four miles to the east of Castledermot, just over the County Kildare borders in the County Carlow.

Again, in the year A.D. 722, took place perhaps the greatest battle, judging by the slaughter, ever fought at the Hill of Allen. The *Annals of the Four Masters* give an account of it under the year 718, those of Clonmacnoise in 720, those of Ulster in 721, and the *Annals of Tighernach* (Teerna) correctly in 722. The fullest description of the cause and result of this battle is to be found in O'Donovan's translation of *Three Fragments of Annals of Ireland*, which was first published in 1860 for the Irish Archaeological and Celtic Society; the pith of this account is given below, as it mentions various places in the present County Kildare which are not given in the shorter accounts of the battle :—

“[722] The Battle of Almhain was fought between the Leinstermen and the Ui Neill (i.e., the descendants of Niall of the Nine Hostages, who had settled in the kingdoms of Meath and Ulster). On the 3rd of December this battle was fought. The cause of this battle was this ;— The Borumean tribute which Finnachta (King of Ireland A.D. 674-693) had remitted through the intercession of St. Moling (Bishop of Ferns 691-697) was demanded by Ferghal (Farrel) King of Ireland, and refused by the Leinstermen, consequently Ferghal ordered a hosting of the tribes of Leth Chuinn (i.e., Conn's half), which consisted of the north half of Ireland, and to the tribes of Meath, to enforce his demand.

The muster of the forces was a long proceeding, because each chief of Leth Chuinn said :— “If Donnbo comes on the hosting, I will too.” Now Donnbo was a widow's son of the Fera-Ross (a tribe settled around the present Carrickmacross), and there was not in all Ireland a handsomer or better made man, or one that could recite stories, harness horses, set spears, and plait hair, better than he. He had never before left his mother's house and she only now allowed him to attend the hosting after Conmael-mic-Failbhe, Abbot of Iona, successor of St. Columbkille, had pledged himself for his safe return.

Ferghal now proceeded on his way, and guides led him through rugged passes and over narrow roads to Cluain Dobhail (a place unidentified) near Almhain. At this place lived Aedhan the Leper, whose only cow they killed and roasted on spits before a fire made from timber taken from the roof of the Leper's house. The Leper complained of this treatment to King Ferghal and his chiefs, but they all laughed at him except Cubretan MacCongus, King of Fera-Ross, so the Leper left cursing them, and as it proved afterwards Cubretan alone escaped with his life from the Battle of Almhain.

Then Ferghal said to Donnbo, “Show amusement for us, O Donnbo, for thou art the best minstrel in Erin at pipes, and trumpets, and harps, at the poems and legends and royal tales of Erin, for on to-morrow morning we shall give battle to the Leinstermen.” “No,” said Donnbo, “I am not able to amuse thee to-night, and I am not about to exhibit any one of these feats to-night; but wherever thou shalt be to-morrow, if I be alive, I shall show amusement to thee. But let the royal clown, Ua Maighleine, amuse thee this night.”

Ua Maighleine was sent for, and recited long tales of the valiant deeds of the kings of Leth Chuinn till far into the night, for the chiefs of Ulster were not inclined to retire to rest owing to their dread of the Leinstermen and of the great storm—for it was the eve of the festival of St. Finnian of Clonard (12th December) in the winter.

As for the Leinstermen, they assembled at Cruachan Claenta (i.e., round the Hill of Clane) to discuss the coming battle, for they believed that if they could hold their council of war there and from thence proceed to battle, they would not be defeated. From here they marched by Dinn-Canainn (Duncannon, midway between Clane and the Hill of Allen) to the scene of the fight.

On the next day the battle commenced. The Ulster and Meath forces numbered 21,000, and the Leinster army was 9,000 strong. It is said that St. Brigid was seen over the Leinster men and St. Columbkille over the Ui Neill. Vigorously and fiercely was this battle fought on both sides, but at last the battle was gained by Murchadh (Murrough), son of Bran King of Leinster and Aedh, son of Donnchadh (Donough), King of South Leinster. Ferghal himself was killed and one hundred and sixty of his guard; and it was Aedh Menn and Donnchadh, son of Murchadh that slew him and Bile son of Buan of Albain (Scotland), from whom Corrbile* (i.e., Bile's Pit) at Almhain is named. By Aedh Menn, too, was Donnbo killed; and Ferghal's head was struck off—at this place is the hill of Ferghal†.

The Leinstermen killed an equal number of the Ui Neill in this battle, i.e., nine thousand of them were slain, and nine was the number that went mad and fled, and one hundred kings. The Leinstermen raised shouts of exultation there, whence it is said:—

At the end of the day at Almhain
In defending the cows of Bregia,
The red-mouthed, sharp-beaked raven,
Croaked over Ferghal's head.
Murchadh, no champion of cowardice
Brings his numerous heroes on the ground,
He turns his weapons against Ferghal,
With great heroes, south of Almhain.

The clown, Ua Maighleine, was taken prisoner, and was asked to give "a clown's shout," and he did so. Loud and melodious was that shout, and the reverberation of it remained in the air for three days and three nights, from whence arose the saying: "The shout of Ua Maighleine chasing the men in the Bog." Nearly the only chief of importance that was not slain on the side of the Ui Neill was Cubretan MacCongus, King of Fera-Ross, who had sympathised with the leper of Cluan Dobhail.

The night after the battle the victorious Leinster chiefs feasted, and drank wine and mead, at Condaill of the Kings (now Old Connell, near Newbridge), where they jested and made right merry. Then Murchadh, the son of Bran, said, "I would give a chariot of the value of four Cumhals, and my steed and battle-dress, to the hero who would go to the field of slaughter and who would bring us a token from it." "I will go," said Baethgalach, a hero of Munster, who immediately put on his battle-dress and started for the battlefield. On arriving there he found himself in the neighbourhood of King Ferghal's body and a little further off he heard a beautiful Fenian lay being sung, which attracted him to the spot and then he perceived a head lying in a clump of rushes. "Do not come near me," said the head to him. "I ask who art thou?" said the warrior. "I am the head of Donnbo," said the head, "and I made a compact last night that I would amuse the King to-night, so do not disturb me." "Shall I take thee away?" said the warrior, "thou art the dearest to me." "Bring me," said the head, "but may the grace of God be on thy head if thou bring me to my body again." "I will indeed," said the warrior, who, picking up the head, conveyed it back to Condaill of the Kings the same night, and there he found the Leinster chiefs still carousing. "Hast thou brought a token with thee?" asked Murchadh. "I have," replied the warrior, "the head of Donnbo." "Place it on yonder post," said Murchadh; then all present knew it to be the head of Donnbo, for whom they sorrowed. "Pity it is that this fate hath overtaken thee, O Donnbo," they said, "but amuse us to-night as thou didst thy lord last night." His face was turned, and he raised a most piteous strain in their presence, so that they were all lamenting. The same warrior then conveyed the head back again to the field of battle, as he had promised, and finding its body and placing the head to the neck it at once adhered. Donnbo started into life once more, and taking his leave of the warrior he started off for his own home.

The three wonders of the Battle of Almhain were—(a) The coming home of Donnbo to his house alive in consequence of the pledged word of St. Columbkille's successor, the Abbot

* No such name as "Corbilly" is now known of near the Hill of Allen.

† "Knockfarrell," as the hill in question would now be called, is also forgotten.

of Iona. (b) The shout of the clown, Ua Maighleine. (c) The 9,000 Leinster men prevailing against the 21,000 of the Ui Neill.

Whence it is said :—The Battle of Almhain, great the slaughter,
Great the deed of December
Which the majestic Murchadh of plunders gained,
Son of Bran, with the heroes of Leinster.
It was gained over Ferghal of Inis Fail,
The son of Maelduin the mighty ;
So that mills in the plain did grind
Turned by ponds of red blood shed.
Eighty-eight kings, in truth,
Nine thousand men, without exaggeration,
Of the men of Leth Chuinn, of fair faces,
Fell there in one battlefield.
Nine persons, panic-stricken, ran mad,
And went into the wood of Fídh-Gaibhle.*
They changed colour afterwards,
For the Battle of Almhain bleached them.

Not long afterwards the Leinster men paid dearly for this victory ; for when Aedh Allan, the son of Ferghal, became king he lost no time in raising an army to avenge the defeat and death of his father. He engaged the Leinster army at Ath-Seanaigh, now Ballyshannon in the County Kildare, in A.D. 733, and nearly exterminated them ; 9,000 were left dead on the field, and Aedh MacColgan, one of the princes who had led the Leinster forces at the battle of Almhain eleven years before, was slain in single combat by King Aedh Allan.

Though no further battles are recorded as having taken place on or near the Hill of Allen, yet the Irish annals mention it occasionally in a way as if it was still used as a place of abode by the Kings of Linster. For instance, in a dirge, or keen, composed on the death of Carroll MacMuirigen, King of Leinster, who was slain by a Dane named Hulb in A.D. 904, the following lines occur :—

Great grief that Liffe of Ships is without Cearbhall, its befitting spouse,
A generous, staid, prolific man, to whom Ireland was obedient.
Sorrowful to me the hills of Almhain and Ailleann† without soldiers,
Sorrowful to me is Carman—I do not conceal it, as grass is on its roads.
Ruler of a noble kingdom, King of Leinster of the troops of heroes ;
Alas ! that the lofty chief of Almhain has died through a bitter painful way.
Sorrowful for brilliant jewels to be without the valiant illustrious lord of Nas.
Although dense hosts have been slain ; greater than all their sorrows is this sorrow.

Again the name occurs in a triumphant war-song composed on the defeat of the Danes and the destruction of their stronghold at Dublin in 942, by Bran Mac Maclmurry, King of Leinster, who is thus described :—

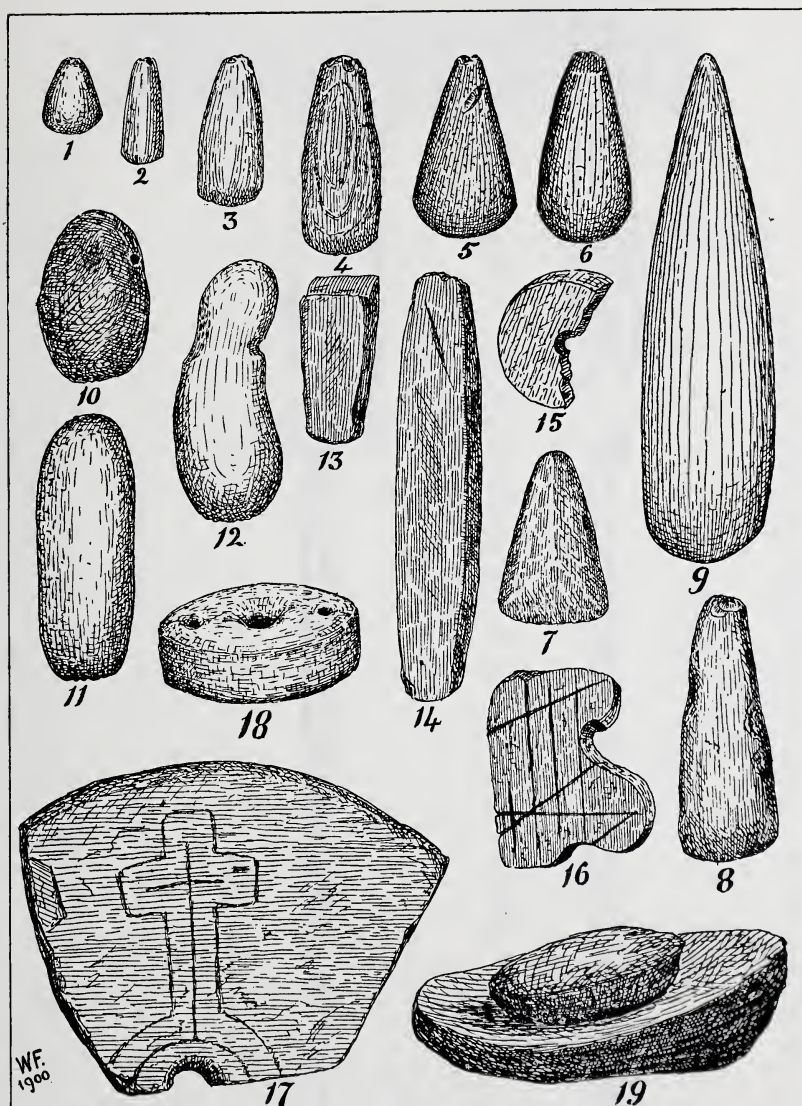
Ath-cliaih of swords was destroyed
Of many shields and families,
The race of Tomar was tormented.
In the western world, it has been manifested
Braen of Carman went to the victorious battle.
The Golden Rock of Almhain with his host,
It was by the King of Leinster of swords
It was oppressed and destroyed.

In the *Silva Gadelica* (p. 378 to p. 385) there is an article entitled : “ The Little Brawl at Almhain,” which occurred at a banquet given by Finn MacCoole ; the brawl arose out of an argument between members of the Clan Baskin and those of the Clan Morna ; this led to blows and finally to recourse to arms. A regular fight took place, in which many were slain before peace was restored.

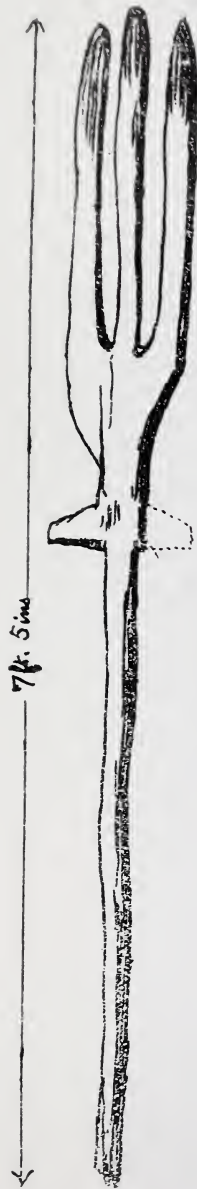
In the year 1900 the Royal Irish Academy published in its Todd Lecture Series—“ Poems from the Dindshencas,” translated from the Irish by Mr. Edward Gwynn, M.A. Among the poems is one on “ Almu ” (Allen) in 22 verses, in which derivations of name are given, as well as an account of the birth of Finn MacCoole.

* Feeguille in the King's County. † Now Knockaulin, a very remarkable entrenched hill near the Curragh, and nine miles to the south-east of the Hill of Allen.

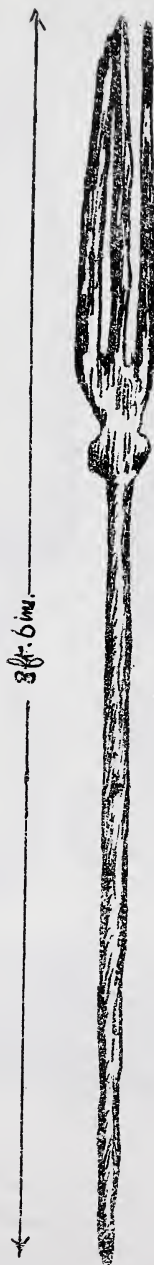
Ancient Stone Implements.



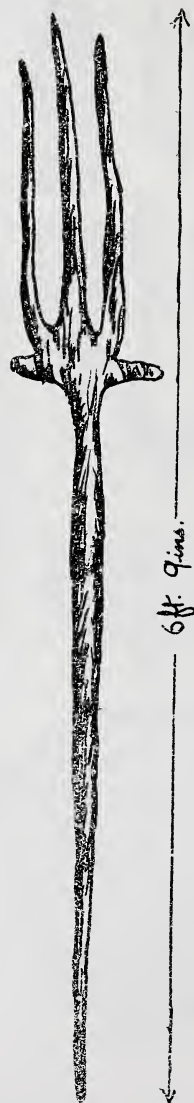
The above objects have all been found in the parish of Killucan, County Westmeath, and are now in the possession of Rev. W. Falkiner, Rector of Killucan. Nos. 1 to 9 are celts; 10 and 11 are pounders; 12 is a natural stone with groove for securing a handle; 15 is fragment of a small grindstone found in a crannog; 16 is a rubber of soft sandstone; 18 is a quern; and 19 an oat crusher.



WOODEN FORK IN R.I.A. MUSEUM from Wilde's Catalogue.



WOODEN FORK IN POSSESSION OF MR. ALGERNON AYLMER, Rathmore, Co. Kildare.



WOODEN FORK FOUND NEAR CULLYHANNA, CO. ARMAGH.

This fork was found under 40 feet of peat in a bog in the parish of Cullyhanna, Co. Armagh. It was made of oak, and measured 6 ft. 9 ins. from tip to tip: the longest prong measured 1 ft. 11 ins., and the "ears" were each 3 ins. long. It was all of one piece, and seemed to have been fashioned by a blunt instrument. It was kept in the house of Mr. Francis Kearney, but was broken up and burned by a simple old man who did not know what it was. Near to it, in the same bog, was found a "celt" 7 inches long.

The above illustration is taken from a rough sketch made shortly after its discovery.

In an article on "The Antiquity of Brewing and Distilling in Ireland" by a writer signing himself "E.C." in the *Ulster Journal of Archaeology*, vol. 7 (old series), page 33, it is suggested that these forks were used by ancient brewers for "mashing" the malt before it was brewed. They would be useless as agricultural implements the writer argues, but their form and character suit them admirably for the process of "mashing."



Inghwagh-Cluain-caoin, Knock na-Seanigan.

No poverty had Mochta
In the burg of Louth.
300 priests and 100 bishops
Together with him,
Eighty psalm-singing noble youths,
His household vastest, of courses,
Without ploughing, without reaping,
Without kiln-drying,
Without work, save only reading.

—Notes to the Calendar of Oenghus, from the *Leabhar Breac*.

ST. MOCHTEUS, whilst a child, and his relatives were brought to Ireland by Hoam the Druid, whose slaves they appear to have been, and they settled down in Louth—*et in Conalleorum campo coeperunt habitare*.—*Acta S.S. Colgan*, p. 732.

After a long interval the Saint is found attempting to build a monastery at Kilmore, near the present town of Monaghan. The territory comprised in the Barony of Monaghan was, in fact, a bit of County Louth, set down in western Oriel. It was called Hua-Meith-tire, or inland O'Meath, to distinguish it from Hua-Meith-mara, or O'Meath on the sea, in County Louth. Both territories were peopled by the same race—the descendants of Muredach the fat. The people of Hua-Meith-tire proved hostile to the Saint, so he turned his feet to Louth, telling his persecutors that his share of Hua-Meith-tire would be a little spring, which would follow him: and the writer gravely assures us that the said fountain, being lost in secret passages in the earth, burst up at Louth: *et dictus jam fonticulus per occultos terrae meatus lapsus ibidem erupit*—*Colgan*.

Alas, all local tradition of this pretty story is lost as completely as the spring itself. Archbishop Healy thinks it is the Fane or a tributary of it. But that pleasant river goes nowhere underground, neither does it come from Kilmore, nor touch the town of Louth. No tributary of it either fulfils these conditions.

Ere gentle Mochteus—"lamp of Louthmen" (*O'Gorman Mart.*)—founded its monastery, the giant form of Patrick loomed over Louth. The Apostle, after leaving Lecale, came, we read in the *Seventh Life*, to the people of Fir Ross—i.e., portions of Farney and of Meath and Louth (*O'Donovan, F.M., Vol. I., n. o. p. 59*). "where he began to measure the site of a church to be erected in Drummor, beside which in a low and pleasing place was situated a church, afterwards called Cluain-caoin. But an angel appeared to Patrick, laying out the limits of a church to be erected and of a permanent See in the above-mentioned place, warning him that that is not the place in which it pleased the Lord that he should erect a permanent See.

but another towards the North, now commonly called Macha" (*Tr. Th.*, pp. 161-2, chap. 55-56). Patrick obeyed with a reluctance, which one translator renders dramatically enough if briefly. "Go to Macha northwards," said the angel. "For Patrick loved the flowery meads of Louth." The angel consoled him with the prophecy that a church was to be built in Cluain-caoin, not by him, however, but by a pilgrim from Britain. Patrick betook himself to Ardpatrick "towards the East" in spite of the protests and entreaties of the people of Cluain-caoin,—the Dal-Runter—of whom were, strangely enough, the three Druids that had opposed Patrick at Tara.—(*O'Hanlon*, vol. 3, p. 721, n. 74).

Where were Druimmor and Cluain-caoin? A good deal of confusion has surrounded this question, owing to Colgan's notes to the above passage. "Druimmor and Cluain-caoin both are in the Diocese of Armagh in County Louth; but perhaps the place which is here called Druimmor is that which is now called Druim-charadh, and it may be the chapel which is now called Cluain in the same county (*et esto, capella hodie Cluain dicta sit in eodem comitatu*). I am in doubt whether it be not the church of Louth itself, which is here called Cluain-caoin: for the pilgrim to whom that place was left was St. Mochteus, and that place is called Louth—*Joc.*, c. 134." (*Tr. Th.* nn. 96-7, p. 185). Seemingly Colgan thought the Cluain-caoin of Patrick was Cluain-caoin in the Barony of Louth at Corbollis, where the ruins overhang the road from Duffy's Cross to Ardee. But "Druimmor over Cluain-caoin" (*Trip. Life*, p. 227) had to be found, and Colgan looks for it at Drumcar in Ferrard eight miles away. Besides this, Clonkeen, or Clonkeehan—"Keehan's lawn" (*Louth Name Books*, O.S.) stands high and is not overshadowed by any hill. Not so that other Clonkeen in the Barony of Ardee at the extreme West of Louth, where the three counties—Louth, Meath, and Monaghan meet. It is low ground, and the great ridge of Stormanstown—"Bally-na-uird—town of the sledge" (*Louth Name Books*, O.S.) well realizes the "Druimmor over Cluain-caoin" of the story, although no trace of its original name remains in memory. This Clonkeen also fulfils the condition that Patrick turned to the East from it towards Ardpatrick, which is to the N.E. So O'Donovan, as usual, is right, when he says: "Cluain caoin in Fera Rois, now Clonkeen in the Barony of Ardee"—(*Annals* A.D. 1113, n. 1). Shirley (Barony of Farney) agrees with him: "Cluain-cain, now Clonkeen, a parish in the County of Louth on the borders of Farney." The River Lagan, or the Glyde or some stream that has disappeared, might, before the drainage of modern times, have fulfilled the story of the underground rivulet, if Cluain-caoin and Louth be one.

O'Hanlon (Vol. 3, p. 719, n. 63) quotes the *F.M.A.D.* 868 and O'Donovan as identifying Druimmor with Drumcar, but a reference to the originals proves the passages to concern Drumcar in Ferrard, or Ard Cianachta alone and not at all to refer to Druimmor. O'Hanlon calls Clonkeen "Cluain Chaoin Finn-Abrach [of the white cloaks?], also called Letracha Abbrat"—a title not easily explained: Letracha meaning mountain side pasture. But Colgan hints that Cluain-Caoín may be Louth itself, and truly Jocelin (c. 134) does say Cluain-caoin is called Louth. But he gives no authority. Colgan again (*Tr. Th.*, p. 114, n. 135) says that the *Tripartite*, part 3, c. 63, calls Louth Cluain-caoin. However, the passage, although referred to by other writers, eludes verification so far. It is not to be found in Stokes' *Tripartite*, where it is said in the index that Cluain-caoin is in the Barony of Ardee. Yet Druimmor is there confounded with Drumcar, perpetuating Colgan's misstatement. The idea that Cluain-caoin and Louth are one seems to rest on the notion that Patrick gave up Louth to Mochteus. Colgan on this point seems to refute himself. Jocelin says that the angel ordered Patrick to bestow on Mochteus the place he had built: *locum quem aedificaverat Mochteo conferret*—(*Sexta Vita*, p. 94, cap. cxxxiv., i.e. Ardpatrick). Colgan, in his note, says it was not the church of Louth he was forbidden to build, but another in the neighbourhood: *Non fuit*

Ecclesia Luthensis quam prohibitus erat aedificare sed alia vicina." (n. 137, i.e., Cluain-caoin, or Druimmor. All this confusion is the result of writers unacquainted with the locality confounding together a number of places because they are mentioned in the same paragraph.

Indeed, even the site of Mochta's monastery at Louth is by no means certain. Ware says: "Afterwards in the year 1148 Donat O'Carroll and this our Edan founded a new monastery for Canons Regular at Louth (on the same spot as some suppose where the ancient monastery of St. Mochthe stood). . . . The Abbey of Knock near Louth, otherwise called the Abbey of the Mountain of the apostles Peter and Paul, founded by Donat O'Carroll, was endowed by Edan with lands which Donat had given him. The place was anciently called Knock-na-Seangan—that is, the ant hill." (*Bishops of Clogher* under Edan O'Kelly).

Was this Knock another name for Louth, or if not, where was it? Colgan says it was in Louth town. "A.D. 1148: *Ecclesia Cnoc-na-Seangan in oppido Lugmagiensi. . . . extructa. . . . consecratur*"—(*Trias Thaum*, p. 305). "The Church of Cnoc-na-Seangan erected in the town of Louth was consecrated." Colgan's rendering of the original is not quite accurate however: O'Donovan's is—A.D. 1148: "The Church of Cnoc-na-Seangan was finished. . . . and a nemhedh [glebe, sanctuary] assigned to it in Louth."—*Annals F.M.* Ware (*Antq.*, p. 26) calls it "Knock, near Louth."

This Cnoc-na-Seangan is immortalized as the monastery where, about A.D. 1167, Maolmurry O'Gorman, whom the present writer mistakenly claimed in a former number of this *Journal* as a monk of Urney, wrote his Martyrology. In the preface, written probably by the author, we read: "This is the place wherein this Martyrology was composed, Cnoc-na-Apstol—The Hill of the Apostles in Louth. Mael-Maire O'Gorman, Abbot of the aforesaid Hill, composed it." Beyond question then it was in the town of Louth. It appears to have been a focus of light and literature, according to an entry copied by Petrie (*Round Towers*, p. 391) from an antiphonarium in Trinity College: "Kalend Januar v, feria, lun, Anno Domini Mclxx. A prayer for Donochadh O'Carroll, supreme king of Airgiall, by whom were made the book of Cnoc-na-n-Apostal at Louth and the chief books of the Order of the year and the chief books of the Mass. It was this great king who founded the entire monastery, both [as to] stone and wood, and gave territory and land to it for the prosperity of his soul and in honour of [SS.] Paul and Peter. By him the church throughout the land of Oirghiall was reformed and a regular bishoprick was made and the church was placed under the jurisdiction of a bishop. In his time tithes were received, and the marriage [ceremony] was assented to. . . ." This pleasing picture shows us O'Carroll not only as a church-builder and patron of literature but as a reformer of the first water. Popularly in our time Cnoc-na-Seangan is identified with Knock Abbey; but without good grounds. The *O.S. Letters* settle its site for ever: "Tradition does not give the slightest hint of this [Knock Abbey] being the Knock mentioned by Archdall, or. . . . mentioned in the calendar under 3rd July. This we have discovered, and is described in the former part of this letter under the word Knock."—*Louth Letters O.S.*, p. 578. The former passage reads: "Knock, a little hill about 30 perches to the E. of the monastery [Louth], called by the people in Irish Cnoc-na-Sangean—collis fornicarum. . . . they also called it Pismires' Hill. On it is a small piece of wall, about two yards in length at the ground, and three yards from the middle upwards it is about fifteen feet high. The people call it 'Tea'pull a cuic; unbaptized children are buried on this hill though under cultivation."—*Louth Letters*, p. 557. O'Donovan makes this statement his own in note t, p. 57, *Annals A.D.* 1181. The *Louth Letters* further state that Knock Abbey was called in Irish Knock-an-eubuid. In spite of all this a note to

the *Louth Letters*, p. 558. says: "Cnock-na-Seangan since called Knock Abbey near Louth." But this note is unsigned and in a strange hand and of no value.

The ruins of Cnoc-na-Seangan, mentioned in the *O.S. Letters*, may still be seen about twenty perches N. of the National School at Louth village. Strange to say Camden, or rather the writer of the *Additions*, calls Castleguard, at Ardee, Cnoc-na-Seangan: "Hy-Segau, or Hy Seanghain the present Barony of Ardee. . . Here is. . . Castle Guard: . . . anciently Cnoc-na-Seanghain."—(Camden's *Historia*; Co. Louth *Additions*, p. 600). He gives a reference to the *Book of Lecan* for his statement. Yet the source of it seems to be in the apparent similarity of the two words Segain and Seanghain. The Hy Segain were a well-known race, of whose territory Ardee was the centre. Connellan (*F.M.* A.D. 1181-2, n. 1) improves on Camden, and says: "Cnoc-na-Seangan—that is, the hill of ants; a name applied to the large mound or moat at Ardee; hence the Abbey meant is that of Ardee in Louth."

The *Name Books of County Louth* make a surprising statement about Ballykelly Cross roads in Louth Parish. "The people call this Louth Monastery: 1½ miles NN.W. from Louth village." "Muineastair Lugmaig."—"Louth Abbey ruins"—"O'K. & O'C." These are the initials of the writers of the *Louth Letters*, to whom every Louthman owes so much—Messrs. O'Keeffe and O'Connor, the former of whom is yet happily in the flesh.

A third abbot of Louth deserves a niche between Mochteus and O'Gorman—Ultan, died A.D. 656 or 7. We get a charming glimpse of him in a passage quoted in the *Obits of Christ Church lxxv.*, from the *Martyrology of Oenghus*:—

"They unite, i.e., they make happy (or merry)—viz., the infants of the women who died of the Buidhe Chonaill. What Ultan used to do was to cut off the teats of cows, put milk into them, and thus did he convey it to their mouths, so that the infants used to be playing around him. It was for that Ultan was elected to the abbacy of old Mochta of Louth, from which Fursa had been previously removed."

A curious poem attached gives him quite an Homeric pose and is of great historical importance as it points to a seventh century invasion of the Danes, and the battle referred to may be a battle in Dundalk bay centuries before the well-known fight early in the tenth century, which is the only naval contest of any importance in Irish History.

"He killed, destroyed and stranded
Thrice fifty ships by his left hand.
If it had been his right [hand] he used against them
Ultan the noble, at that time,
A foreigner here or there
Would never have settled in the land of Ireland."

This was Ultan of Ardbaccon, a disciple of St. Declan and second abbot of Ardmore, Co. Waterford:—

A similar or the identical story is told of St. Ultan. "At a certain time a fleet was manned by Pagans, who directed their course towards St. Declan's monastery. . . . St. Declan ordered him [Ultan] to sign against the fleet with the symbol of salvation. At this time, having his right hand engaged in the performance of some work, . . . holy Ultan signed against the fleet with his left hand, when instantly all those vessels were swallowed up by the sea, sinking as lead in the mighty waters."—O'Hanlon, *St. Declan*, July 24th.

As SS. Declan and Ultan were contemporaries of St. Patrick it is hard to imagine a Pagan invasion in their days. A Roman fleet would hardly be styled a fleet of Pagans. The truth would seem to be that the story of our Ultan came in course of time to be told of his earlier namesake of Ardmore, and the scene placed in Waterford harbour.

Mr. H. Morris reminds me that Farney is a land of underground streams running under almost every hill they meet. Carrickmacross is the centre of a country of limestone formation: with the natural result that almost every stream flowing through the district sinks underground and rises again before falling into the Lagan or Glyde. Now Farney lies between Louth and Ua-Meith Tíre, so it is easy to understand how the constructor of Mochta's picturesque legend brings his underground stream from Kilmore in spite of the watershed in the north of Farney which sends the springs of Ua-Meith northwards to Lough Erne or the Blackwater. If Cluain-caoin were Mochta's original foundation in Conallia as seems to be the fact, the underground streams would be at his door. It would then be easy to understand that the legends of Cluain-caoin came to be applied to the later and greater foundation of Louth, which no underground stream touches, as the fame of Cluain-caoin was outshone "by the glory of this last house more than of the first."—*Aggeus*, Cap. II., Vol. 10.

ENDA.



In Ireland there are:—

- 45 High Crosses (such as those at Monasterboice).
- 70 Round Towers, of which 13 are perfect.
- 780 Dolmens or Cromlechs.—*Borlase*.
- 270 Ogham Stones. (In Wales there are 25; Scotland, 16; Isle of Man, 6; and England, 5).

Dr Joyce says:—

The word *lios* enters into 1,400 place-names in Ireland.

„	„	<i>rath</i>	„	700	„	„	„
„	„	<i>dun</i>	„	600	„	„	„
„	„	<i>cairn</i>	„	300	„	„	„

There cannot be less than 3,000 Holy Wells in Ireland.—*Woodmartin*.

The Banqueting Hall at Tara was 759 feet long and 90 feet wide.

Ireland has, perhaps, the richest collection in Europe of prehistoric gold ornaments.—*Wakeman*.

It may be taken as almost conclusively proved that there was no coinage in ancient Ireland.—*Woodmartin*.

The Bronze Age begins in Ireland about 1500 B.C.

Competent judges say that our extant manuscript materials are, both for antiquity and intrinsic worth, treasures such as no nation north of the Alps can boast of.—*Ginnell*.

The Irish always had a man, not an assembly, at the head of the state.—*Ginnell*.

The method of choosing the king was not fully one of merit, nor fully elective, nor fully hereditary, but a combination of all three: and on the whole the office resembled as much that of president of a republic as it did that of a modern king.—*Ginnell*.

The training of a Brehon or judge, took 20 years, and that of an Ollamh or professor of any science, 12 years.—*Ginnell*.

The Gaels were three hundred years, or more, in advance of the rest of Europe in everything pertaining to poetry.—*Dr. Hyde*.

The Shrine of St. Patrick's Bell.

THIS beautiful shrine was made about the close of the eleventh century to contain the rude iron bell used by St. Patrick. There are six such shrines—all highly ornamented—known to exist, but the shrine of St. Patrick's bell is the most beautiful and elaborate of them all. The late Margaret Stokes, in *Early Christian Art in Ireland* (p. 66) says :—

"This fine example of Goldsmith's work must have been executed between the years 1091 and 1105, when Donell MacAulay, whose name is given in the inscription, filled the See of Armagh.

"The shrine is made of brass, on which the ornamented parts are fastened down with rivets. The front is adorned with silver-gilt plates and knot-work in golden filigree. The silver work is partly covered with scrolls, some in alto-relievo and some in bas-relief. It is also decorated with gems and crystal, and on the side are animal forms elongated and twisted into interlaced scrolls."

The same authority says (p. 58) :—

"The iron bell of St. Patrick is at once the most authentic and the oldest Irish relic of Christian metal-work that has descended to us. It possesses the singular merit of having an unbroken history through fourteen hundred years."

And again (p. 59) :—

"One remarkable fact about the reliquary in which this bell was enshrined is, that since it was made about the year 1091 it has never been lost sight of. From the beginning it had a special keeper. In succeeding generations its custody was continued in the same family, and proved to them a source of considerable emolument ; and in after ages, when its profits ceased to accrue, long associations so bound it up with the affections of the keeper's family that they almost held their existence upon the tenure of its safe custody, and thus handed it down from generation to generation till the stock at last became extinct, and the object of their former care passed into a keeping established by friendship instead of blood. It was one proof of the fact that these little iron hand-bells of the first teachers of Christianity were among the relics held in the highest estimation among the Irish."

Outside of Ireland no such shrines for bells have ever been found, with the exception of two in Scotland, which have been proved, however, to be of Irish origin.

The following is a more detailed account from Wakeman's Handbook (Cooke's edition, p. 347) :—

"The shrine, which is characteristic of the metal-work of the period is formed of bronze plates, to which decorated panels are attached by rivets. The front panel is divided into thirty-one spaces filled with gold ornament, crystals, and jewels ; the setting of the crystals is evidently later work. The back consists of a fine and perfect silver plate, in open fret pattern. The sides are of gilt bronze, with open-work ornament of a highly complicated interlaced pattern.

There are two arms at the sides, pierced, with rings inserted ; the arms have a circular plate setting, and the spaces between them and the rims are filled with heavily plated gold ornament.

The handle portion of the shrine is highly ornamented with bird forms and interlaced design, in different treatment from the faces and sides.

The shrine bears an inscription in the Irish character and language, of which the following is a translation :—

'A prayer for Domnall O'Loughlin, by whom this Bell (or Bell-shrine) was made ; and for Domnall, the successor of Patrick, with whom it was made ; and for Cathalan O'Maelchalland, the keeper of the Bell ; and for Cudulig O Inmainen, with his sons, who carved it.'

Both the bell and shrine are now to be seen in the National Museum, Dublin.

HENRY MORRIS.



SHRINE OF ST. PATRICK'S BELL.

(Eleventh Century Work).

(To face page 28.



The Old Name of Castleblayney.

CASTLEBLAYNEY is a little country town of about 1,800 inhabitants in the County of Monaghan, unadorned by any romantic association and undistinguished by any notable historical incidents whatever worth mentioning. It is just a quiet commonplace little town, prettier and cleaner, certainly, and perhaps slightly more prosperous than most of its class. It has not the advantage of possessing mills, factories or industries of any important description, and the tranquility of its streets is seldom disturbed except by a weekly recurring market and monthly recurring fair. Of course, like most other Irish towns and villages, it has its legends and stories, but beyond that nothing except its charming demesne and lovely lake. As for its legends, every Castleblayney man has of course heard of the "Dead Coach" that passes through the streets of the town in the dead stillness of the night, drawn by two headless horses driven by a headless coachman, who, although he cannot have eyes to see, yet is always able, at the end of his tour through the town, to find the Demesne gates which fly open at his approach to allow his headless horses and ghostly equipage to enter and disappear in the woods within, in search of his murdered master—the last of the MacMahons. Then we have the legend of the "Big Black Dog," or demon that nightly haunts the stone bridge over Derrycreevy river. Everybody knows that he cannot be killed unless by a gun charged with silver. There are two local heroes still alive who claim to have *nearly* killed him with a gun charged with "threepenny bits"—only they just missed him. So he still survives to guard the bridge at midnight. And then there is the "Doc ban," a real terror to late and lonely wayfarers who have delayed too long at shrines of Bacchus in the town. It is notorious that the "Boc" has a strong predilection for men under the influence of strong drink. Woe betide the unsteady pedestrian with whom he meets. The "Boc ban" just rushes between the drunkard's legs and lifting him on his back rises with him mightily in the air and frolicsomenely carries the unfortunate wight over hill and dale till he loses consciousness. Next morning the poor victim wakes to find himself seated astride the roof of a thatched house or lofty hay stack twenty miles from home.

Castleblayney has plenty of legendary folklore of that class, but it is not with that we have to deal. It is with an entirely different subject, namely, the ancient or Irish name of the town.

Most people believe that the town of Castleblayney was originally an English or Scotch settlement, that gradually grew up around or beside the Castle of Sir Edward Blayney (the first of that name in Monaghan), which, it is believed, was built not far from the site of the present mansion owned by Lord Francis Clinton Hope. This impression is strengthened by the fact that no one living—living locally at any rate—ever heard of any other name for the town than that which it at present bears—namely, Castleblayney. Even amongst the Irish speaking

people of the County the town was and still is so referred to. Colour was thus given to the popular belief that the town of Castleblayney was originally of British creation and did not exist as an Irish town prior to the unwelcome advent of the Blayney family to the locality in the first decade of the seventeenth century. The belief has long been entertained that when Sir Edward Blayney arrived in the district, on his mission of confiscation and usurpation no town or village existed, and that his castle was erected by his English retainers on the lovely shore of the beautiful and picturesque Lough Muckno, in a country desolated and depopulated by war and famine. It is thought that after the castle was built the town grew up around it or beside it and was inhabited by English or Scotch retainers and retired soldiers and planters, who were settled in the surrounding country in the time of James I. of England.

To remove this erroneous impression, and to endeavour to prove that the town of Castleblayney existed as an Irish town with an Irish name before the confiscation of the lands of the MacMahons and their usurpation by Sir Edward Blayney, in the year 1608, is the object and desire of the writer, with whom it is a labour of love.

It is indeed remarkable how easy and how soon the ancient Irish name must have fallen first into disuse and ultimately into forgetfulness and oblivion. There is not and has not been in modern times the slightest trace of a local tradition that the town was ever called or known by any other name than that by which it is at present known. Yet just three hundred years ago this summer it was known as an Irish town or village by an Irish name and by no other name. It was peopled by Irish men, women, and children, who could not speak English, and probably never even heard it spoken, and who spoke only their own ancient and learned *ḡaeḡuḡis*. The people of the surrounding country or whatever of them remained after the scourges of the wars and famines of the times were all *ḡaeḡuḡiseḡuḡir*—*ḡeap ḡḡur bean ḡḡur páirḡe*.

The evidence which I shall adduce in proof of the foregoing proposition is taken from the writings of Sir John Davies, an eminent Elizabethan statesman and author, who spent a very considerable number of years in this country, and for his services to the Crown was in the reign of James I. elevated to the position of Attorney General for Ireland, and subsequently Lord Chief Justice.

The following quotation, for the length of which the writer trusts he will be pardoned, is taken from Sir John Davies' letter to the Earl of Salisbury, contained in Sir John Davies' *Historical Tract* :—

"After the end of the last term my Lord Deputy took a resolution to visit three counties in
 "Ulster—namely, Monaghan, Fermanagh, and Cavan, which being the most unsettled and
 "unreformed parts of that province did most of all need his Lordship's visitation at this
 "time; for Monaghan, otherwise called M'Mahowne's County, Sir William Fitzwilliam
 "upon the attainder and execusion of Hugh Roe M'Mahowne, chief of his name, did with good
 "policy and wisdom, divide the greatest part of that county among the natives thereof, except
 "the church lands, which he gave to English servitors; in which division he did allot unto five
 "or six gentlemen sundry large demenses with certain rents and services and to the inferior sort
 "several freeholds and withal reserved a yearly rent unto the Crown of £400 and odd whereby
 "that county seemed to be well settled for a year or two, notwithstanding the late rebellion,
 "wherein the M'Mahownes were the first actors, reversed all that was done and brought
 "things in this country to the old chaos and confusion; for they erected a M'Mahowne among
 "them, who became master of all; they received the Irish cuttings and exactions, detained
 "the Queen's rent, and reduced the poor freeholders unto their wonted slavery, and in a
 "word they broke all the covenants and conditions contained in their letters patent, and
 "thereby entitled the Crown to resume all again. They having now no other title to pretend
 "but only the late Lord Lieutenant's promise and the King's mercy. . . . I thought
 "it not impertinent to shew unto your Lordship how unsettled the possession of these
 "countries were (sic) before my Lord Deputy began his journey, that it may appear how
 "needful it was that the Lord Deputy should descend in person to visit those countries whereby
 "he might have opportunity to discover and understand the true and particular state, both

"of the possessions and the possessors thereof, before he gave warrants for passing the same by letters patent unto any and thereby prevent that error, which hath formerly been committed in passing all Tyrone to one, and Tyrconnell to another and other large territories to O'Dogherty and Randal M'Sorley, without any respect to the King's poor subjects who inhabit and hold the lands under them, whereby the Patentees are made little kings, or rather tyrants over them: insomuch as they now being wooed and prayed by the State cannot yet be drawn to make freeholders for the service of the Commonwealth, which before the granting of their patents they would gladly and humbly have yielded unto. The state thereof of the three counties before named standing in such terms as I have before expressed, my Lord Deputy accompanied with the Lord Chancellor, the Lord Chief Justice Sir Oliver Lambert and Sir Garrett Moore and being also waited upon by myself, who was for this service joined in Commission of Assize and Gaol Delivery with the Chief Justice began his journey the Nineteenth day of July (1607), being Saturday and lodged that night and the next at the Abbey of Mellifont, Sir Garrett Moore's house. On Monday night his Lordship camped in the field upon the borders of Farney, which is the inheritance of the Earl of Essex and albeit we were to pass through the wastest and wildest parts of all the North, yet we had only for our guard six or seven score foot and fifty or three score horse, which is an argument of a good time and confident Deputy; for in former times (when the State enjoyed the best peace and security) no Lord Deputy did ever venture himself up those parts without an army of eight hundred or one thousand men. The third night after our departure from Mellifont we came to the Town of Monaghan, which doth not deserve the name of a good village, consisting of divers scattered cabins or cottages whereof the most part are possessed by the cast soldiers of the garrison. On the northernmost part there is a little fort which is kept by a foot company of Sir Edward Blayney, who is Seneschal or Governor of that County by Patent."

Sir John Davies proceeds to give further interesting if uncomplimentary particulars about the town of Monaghan of the time, but as the extract from his letter has been already too long we shall hurry on and witness with him the opening of the first Commission of Assize under British law in the town of Monaghan. Sir John tells us further on that the Lord Deputy having pitched his tents about a quarter of a mile from the town "did presently begin to distinguish the business that was to be done." The Lord Deputy and the Lord Chancellor dealt with all questions concerning title to lands and possessions. Crown cases and claims for debt and trespass were heard before the Lord Chief Justice and Sir John Davies. The *cause célèbre* of the occasion, the biggest and most important title case at the assizes, seems to have been, if it were tried at present, what would now be familiarly called the Castleblayney Case. The case arose out of a dispute between Ever M'Collo M'Mahon and Art M'Rorie M'Mahon, both of whom claimed the greater part of the Barony of Cremorne. And here again Sir John Davies must be called upon to speak for himself. His letter, after describing a number of changes in the other Baronies of the County of Monaghan, and giving most amusing and interesting details about the jurors and Crown cases not germane to the subject in hand, goes on:—

"But the greatest change was to be made in the Barony of Cremorne, the greatest part whereof was, by the former division, assigned to Ever M'Collo M'Mahowne, who notwithstanding never engaged any part thereof, because one Art M'Rorie M'Mahowne, an active and desperate fellow, who had a very small portion given to him by Sir William Fitzwilliam, making claim to that whole Barony did ever since with strong hand withhold the possession thereof from Ever M'Collo, therefore not without consent of Ever M'Collo himself his Lordship assigned to Art M'Rorie five ballibetags in that Barony: and because a place called *Ballilargan* containing two ballibetags lieth in the midway between Monaghan and The Newrie, which two towns are distant the one from the other twenty-four miles and for as much as Monaghan being an inland town, cannot be supplied with victuals but from The Newrie, and it is a matter of great difficulty in time of war to convey victuals twenty-four miles, having no place of safety to rest in by the way; therefore his Lordship thought it very necessary for the service of the State to reserve those two ballibetags and to pass some estate thereof to the Governor of Monaghan who doth undertake within a short time to build a castle thereupon at his own charge."

It transpired at the trial that there were twenty-two ballibetags in the Barony of Cremorne. Each ballibetagh contained 960 acres.

After the rebellion of Red Hugh O'Neill and Hugh Roe O'Donnell the Barony of Cremorne was divided by British Letters Patent between Ever M'Collo M'Mahon and Patrick Duffy M'Collo M'Mahon, probably two of the Queen's M'Mahons. Ever M'Collo M'Mahon was, as we have already seen, given seventeen ballibetags and Patrick Duffy M'Collo M'Mahon was given five ballibetags. Thus the Barony of Cremorne still remained in Irish hands. But the "active and desperate" fellow, Art M'Rorie M'Mahon, who appears to have been equally a good Irishman and a stout fighter, never allowed Ever M'Collo to take possession of a single acre of the seventeen ballibetags granted to him by the English. Art M'Rorie took forcible possession of them himself, and, as Sir John Davies says, "with a strong hand" successfully retained possession until the Lord Deputy's decision at the first Monaghan Assizes in the month of July, 1607.

The Lord Deputy appears to have taken the settlement of the dispute pretty much into his own hands. He gave five of Ever M'Collo's seventeen ballibetags to Art M'Rorie M'Mahon, for whom it would appear he entertained a wholesome respect. He allowed Ever M'Collo M'Mahon to retain ten ballibetags, and Patrick Duffe M'Collo M'Mahon was left in peaceable possession of the five ballibetags already granted to him. The remaining two ballibetags at Ballilargan were given to Sir Edward Blayney on his undertaking to build a castle *thereupon* at his own expense.

This is the first record of a grant of land to an Englishman or any other foreigner in the Barony of Cremorne.

All of the twenty-two ballibetags that the Barony of Cremorne contained were accordingly disposed of by the Lord Deputy—viz. : ten to Ever M'Collo, five to Art M'Rorie, five to Patrick Duffe M'Collo, and two to Sir Edward Blayney at Ballilargan.

Ballilargan was described as lying midway between Monaghan and Newry, and in the Barony of Cremorne. There is not now a townland of that name or any name similar to it in the Barony of Cremorne. There is indeed a townland called Ballyloughan in the parish of Magheracloone in the Barony of Farney. Some might fancy that there is a similarity in the form of the two words, but Ballyloughan in Farney does not lie midway between Monaghan and Newry. It is twenty miles out of the direct road between those two towns, and, besides, it lies in a district which was then the property of the Earl of Essex, with whose lands the Lord Deputy had no concern. Sir Edward Blayney never owned any land on Essex's estate and never built a castle there. Therefore the Farney Ballyloughan cannot by any possibility be the "Ballilargan" referred to. It in no wise suits the description.

Assuming, for argument sake, that Sir John Davies was inaccurate in his description when he refers in his letter to "a place called Ballilargan containing two ballibetags," and that all that was intended was that Sir Edward Blayney was to get two ballibetags of Cremorne land in consideration of his building a castle or fort somewhere else outside Cremorne, but lying midway between Monaghan town and the town of Newry. A straight line drawn on the map between Monaghan and Newry runs through the southern portion of the County Armagh. There is not a townland called by the name Ballilargan or Ballilurgan or anything approaching that form in the southern portion of County Armagh, or, in point of fact, in any part of County Armagh. Sir Edward Blayney never owned any land in County Armagh, and never built a castle or fort in that County. Moreover, the southern portion of Armagh and indeed all Armagh was inhabited by a population intensely hostile to the English occupation, and would scarcely be regarded as a fit or safe resting place for an English convoy passing from Newry to Monaghan.

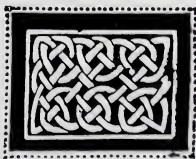
Castleblayney, avoiding the Fews—the O'Neill's country in south Armagh—is

just about midway between Monaghan and Newry. Castleblayney is in the Barony of Cremorne and the only place where Sir Edward Blayney ever built a castle in Ireland was at Castleblayney. Therefore Castleblayney fits in with all the descriptive particulars of Ballilargan. It is in Cremorne and half way between Monaghan and Newry. We find the Blayney castle there and the Blayney lands there. The presence of the castle is the most conclusive proof, because the lands were granted to Sir Edward Blayney on his undertaking to build a castle *thereupon* at his own expense. The grant to Sir Edward Blayney (of which the writer has seen a copy) gives to Sir Edward Blayney the right to hold a market on every Wednesday in Ballilargan. The weekly markets are held to this day on Wednesdays in Castleblayney.

It is therefore absolutely clear and certain that the Balillargan referred to by Sir John Davies and Castleblayney are one and the same place. The name itself speaks volumes and ascertains for us the character of the ground upon which the town is built. "Ballilargan," as it is spelt by the Elizabethan writer, is plainly a corruption of *Baiteleargán*, which means the "town of the hill side." Castleblayney is, of course, built on the declivity of a hill, and Ballilargan is a most appropriate name for the town.

The word *Baite* in the first part of the name proves that a town or village existed there before Sir Edward Blayney arrived. The Irish word *Baite* means a town or village. So that there must have been some town or village there many generations and perhaps ages before the Blayneys came to it. The grant to Sir Edward Blayney of the right to hold weekly markets at Ballilargan is also strong proof that a town existed there before he acquired the market rights. When Sir Edward Blayney arrived at Ballilargan he must have been accompanied by a strong following of retainers, all of whom had to be housed, and he would be therefore more likely to erect his castle near a town or village than anywhere else. The problem of housing his retainers could then be more easily solved by simply hunting the native villagers from their homes. That a town existed at *Baiteleargán* before Blayney came is, I think, absolutely certain. Consequently, Castleblayney is not an English settlers' town as everyone imagines. It is an ancient Irish town which has borne an English name for just three hundred years. In the original grant to Sir Edward Blayney it is called Ballilargan, otherwise Ballifort. So that before it was called Ballilargan it seems to have been called Ballifort. But the reader will notice that part of the name is always *Baite*, showing the existence of the town from an early period. Had Eyor M'Colio M'Mahon and Art M'Rorie never disputed about the land of Cremorne the name of Castleblayney might never have been heard, and the town would to-day be known by its ancient Irish name of *Baiteleargán*.

CHARLES LAVERTY, Castleblayney.



The Burial Place of St. Fanchea.

WE experienced a peculiar pleasure in reading in last year's Journal Father Lawless' interesting article upon the long-sought-for Church of Killaine, the burial place of the virgin Fanchea in Sliabh Breagh. It happened that the beautiful story of the brother and sister saints, which so enthralled our friend, was engrossing our attention at the time, and we were in quest of the site of their ancient church, and pursuing the investigations that form the subject matter of the present article. The results of Father Lawless' studies most opportunely reached us, and we followed every line of his paper with more than ordinary interest. We were delighted to find how excellently he proved that the ancient church built by Enda for Fanchea must not be sought for outside of the territory of Sliabh Breagh. His article completely disposes of the claims of Killaney, in the County Louth, and of that other church in Down suggested by Dr. Reeves, to the honours of the ancient Killaine, and establishes, beyond a doubt, that St. Fanchea awaits the resurrection in a spot much closer to the banks of the Boyne than either of these places can pretend to be. That is a most helpful fact. But, then, with regard to the exact extent of this ancient territory of Sliabh Breagh we fear that Father Lawless has fallen into an error from which he would certainly have been saved had he read the researches that the Ordnance Surveyors record in their letters from the parish of Termonfeckin. It would be a mistake to seek to confine the territory of Sliabh Breagh to the range of hills west of Drogheda. Old Patrick Crossan, the shanchie of Termonfeckin in 1835, assured the gentlemen of the Ordnance Survey "that the whole tract of land included by Clogherhead on the East, by Castle Coe Hill on the East, by Tullyesker in Ballymakenny parish on the North, by Mount Oriel in Collon on the West, by Slane on the South-west, by the Boyne (on the South) and by the sea at the East was anciently called Sliabh Breagh." That declaration is a most valuable one, for it proves—as it is a pure tradition that may not by any means be despised—that the hill country east of Drogheda as far as the shores of the sea at Clogherhead must not be left untravelled in any searches that may be instituted to discover the ancient Killaine. Father Lawless conjectures that the old church site in the townland of Funshog, formerly known to Irish speakers as *Teampall Fúinreóige*, is the exact situation of the church of St. Fanchea. He appears to contend that by some confusion or by some process of evolution the ancient name of the church, *Teampall Fúinche*, came to be pronounced and understood as *Teampall Fúinreóige*. We confess we find it most difficult to believe that Irish speakers could so confuse two words so utterly different in pronunciation and in meaning as *Fúinche* and *Fúinreóige* are. Even if we admit that *Fúinreóige* is the genitive of the diminutive form of *Fáinche* or *Fúinche*, still we think it incredible that Irish speakers would be ignorant of the fact that it was a saint's name. The tradition of the saint could not be lost whilst that word survived to remind them of her. And really the only fact that can be put forward in support of the conjecture is that the church site in question is situated in Sliabh Breagh. Could Father Lawless quote a single substantiating argument from tradition or from written sources to sustain his theory it might prove much more easy of acceptance than we now conceive it to be. We however hope to show by arguments drawn from tradition, from the written life of St. Fanchea, and from other sources that Killaine is to be sought for elsewhere in Sliabh Breagh.

At the same time we must express our indebtedness to Father Lawless for having so clearly shown that all searches for the church in question must be confined to Sliabh Breagh, and for having supplied us in his article with some suggestions

and several points of information that helped towards what we believe is the true solution.

In the parish of Termonfeckin, within the limits of the townland of Milltown, and quite close to the confines of the townland anciently called Laraghmunsey, or Laragh-minnche, there is situate the ruin of an ancient fane that the people call Kilslatery or kilslaughtery. It is seated upon the summit of a rich green ridge that slopes gently down to the Termonfeckin stream. At the roots of Sliabh Breagh, without a doubt, it has stood there for many a long year unheeded and unknown, and its hoary walls after ages of neglect and storm crumble lingeringly to decay. Archdall seems to have known nothing of its existence, neither does Grose. Petrie never heard of it, nor O'Donovan, and, what is stranger still, the members of the Ordnance Survey, although they spent several days exploring the antiquities of this parish, have left no reference behind them to this church or its remarkable story. We shall not venture an opinion upon its age, but we should very much desire that some one competent to speak upon that matter should make an examination of its remains. We discovered incorporated in the walls a fragment of a stone that appears to have borne an inscription in ogham. The dimensions of the church are small, its external measurement being 38 feet by 22 feet. The walls are 2 feet 10 inches in thickness. The doorway, of which some traces remain, is situate in the northern wall, and what we conceive to be the altar end of the building, faces, as in the case with almost all the most ancient churches, towards the East. All traces of the roof have completely disappeared, and the walls have fallen so low that no remnants of the windows have survived. The east wall is level with the green sod, and some ancient thorns grasping sadly at the stones hang mournfully over its scant remains. The northern wall and the portion of the southern wall that still remains range from three to six feet in height. The western wall, thanks to the embraces of the ivy that till a recent date luxuriously entwined it, has best battled the breezes of the centuries, and, though shorn of its early strength and beauty, it stands nearly ten feet in height. The ruin is held in the greatest veneration by the people, and no man has ever dared to dislodge or carry off a single stone. They lie as they have fallen and most of them have lain so long that the kindly grass has crept over them and covered them with a thick green sod that serves at once as their shelter and their pall. The building was once enclosed by a circular wall, whose situation may be clearly seen, and within the space enclosed by it the remains of unbaptized infants have been buried, even within recent years. As an instance of the popular veneration in which the church is held we heard the following story told:—

“A poor youth, whose duty it was to watch the sheep as Patrick did on Slemish through the cold frosty nights of early spring, was accustomed to seek a shelter from the cold and storm within the walls and underneath the ivy of this ancient shrine. He loved the church well and its every stone was familiar to him. But death came to claim the poor shepherd in his early prime, and when lying on his dying bed his thoughts often turned towards the church in which he so often spent a prayerful hour. He begged that some kind friend might carry to him a sprig of ivy plucked from the hoary walls. His dying wish was gratified, and taking in his fingers the little emblem of his love he pressed it sweetly to his lips and expired.”

But there are other singular and much more important traditions treasured up about the church of Kilslaughtery. Many of the people pronounce it as we have just written it, and if the inquirer is anxious about the meaning of the name they will with unsophistical unreserve unravel it as the “Church of Slaughter.” The story of the battle at the church, which this interpretation suggests, will follow in due course. This story is not told in all its completeness by every shanachie, but one will supply a detail that another has forgotten, and so it was necessary to gather

all the fragments that we could find and to piece them together. We have, therefore, in the following story the accumulated traditions of the district.

"There is a saint buried at that church; his grave lies just at the roots of the big thorn that grows near the north-western corner. The name of the buried saint is Denis. His well is to be seen upon the shore on the north of the promontory of Clogherhead. The well is called in Irish still *Tobar Donncair*. St. Denis, as a youth, was hired to a farmer in Clogher parish, and it was his duty to herd the cattle for him. He was fond of alluring the cattle to stray to the tide's edge, so that he might pray at the well that is now called his. He was once rebuked by his master for having allowed his cattle to stray from their proper pasture where water was abundant to a spot where no drink might be had for them. St. Denis made no reply, but cast his eyes modestly upon the ground, and where his eyes fell a beautiful well of pure water sprung up. The situation of this well is pointed out, as the well itself has disappeared."

This well is not the well now called *Tobar Donncair*.

"St. Denis was, as we have said, fond of praying at the well now called his, especially upon Sunday mornings. His master followed him once and angrily inquired the reason of his prayers at so early an hour. The answer of the boy surprised the farmer, and he brought the priest of the parish to interview him. The priest made the same inquiry, and the little saint replied that he wished to have his prayers over as soon as the Pope in Rome would be finished saying Mass. The priest asked what did he know about the time the Pope said Mass. The boy answered by inviting his reverence to lay his hand upon his shoulder and then he would know. The priest did so, and the result of his inquiries was that he wrote to the Pope to tell him of St. Denis. The Pope in his turn wrote for St. Denis and St. Denis left his cattle and his well behind him and went to Rome. He would appear to have been raised to the priesthood in Rome.

"Many years after, the farmer was astonished one morning by the strange conduct of his cattle down by the shore near St. Denis' well. They were bellowing and galloping in a most strange fashion upon the strand. He rushed down to find the cause of their annoyance and a strange sight met his gaze. He beheld St. Denis sailing into the shore upon a stone—the great stone that stands near his well, and upon which he used to celebrate Mass."

Whether St. Denis was alive or dead at this juncture is disputed. At all events the tradition generally believes him to have been dead, and the story of his burial follows immediately upon his landing.

"A great commotion was caused in the district over the question of his burial place. The people of Clogher wished to have his remains buried at their church, the people of Termonfeckin district, on the other hand, brought him off in a wain drawn by oxen to Kilslaughtery. There a terrific fight over the dead saint's body occurred. In the midst of the melee two coffins appeared before the eyes of the combatants and they immediately ceased from fighting. Not, however, until the blood of the slain had run in torrents down the hill to redden the neighbouring stream. The Clogher people carried off one coffin with them, which proved to be a mere mirage, and the Termonfeckin people took the true coffin, which contained the Saint's body and buried it where the old thorn bush still marks its resting place."

That is the story of the church of Kilslaughtery and of the Saint that is believed to await the resurrection beneath the shadow of its walls.

It must be mentioned, however, that while the Termonfeckin tradition places the site of the battle at the walls of the church, the Clogher tradition relates that it took place upon the Mullagh or hill in that parish which overlooks the sea. But while the Clogher legend claims the battle to have taken place in their parish it admits that the Saint's remains were interred at Kilslaughtery.

As we have seen it stated lately, tradition is generally right and generally wrong. Right in its relation of the substance of the original story, but wrong in its version of details. From first we heard this strange legendary story we were anxious to discover how much of it was really true and how much of it was purely legendary. We therefore submitted it to a severe sifting, and it is now our belief that St. Fanchea lies at the bottom of the legend, and although St. Denis must be admitted to have a very close connection with the district in which the tradition is so current, still we can show, we think, that there are no historic grounds for connecting him with the church of the Kilslaughtery or with the battle that is related to have taken place over his remains; that really it is St. Fanchea's story that has been associated with St. Denis' name, and that therefore the church of Kilslaughtery and the district around it is the church and district of St. Fanchea, and that it is she and not St. Denis who lies buried at the old thorn.

But before entering upon our inquiry it will be well to furnish from tradition a few other details concerning St. Denis that were of assistance to us. His feast is still observed in Clogherhead parish upon the 25th of September in each year; and the widely-known pattern of St. Denis is celebrated at that time. But this celebration possesses some unusual features that may not pass unnoticed. It begins upon the Sunday preceding the feast of St. Michael, who is the patron of the church of Clogher—i.e., on the Sunday preceding the 29th of September; it is continued upon the Sunday subsequent to that date, and it winds up upon the Monday following the second Sunday. That day is well known amongst the Clogher people as "Sheela's Monday." Formerly Sheela's Monday was celebrated with much greater display than is associated with it now. On that day a procession, headed by the village "Mayor," accoutred in ridiculous state garments of rags and straw and riding upon an ass, wended its way to St. Denis' well. The Mayor dismounted from his saddle of state, and with much ceremony he was submitted to an immersion in the well. Of course these ceremonies were a source of infinite amusement, but they were not unattended with danger. On the last occasion of this curious celebration the unfortunate "Mayor" nearly lost his life, by reason of the awkward handling that he received from the inebriated masters of the ceremonies. Father Markey, the parish priest, was obliged to intervene, and because of the abuses to which the procession gave rise and of the dangers that attended the ceremony of the immersion in the well, he put a stop for ever to the celebration of Sheela's Day.

We were sorely puzzled by the protracted celebration of St. Denis' pattern. Why should his feast be celebrated upon two Sundays in succession in addition to the recognition he receives in having the 25th of September regarded as his actual feast day? We were still more puzzled by the name Sheela's Monday, which also seems to be associated with St. Denis. We could find no person who could explain the designation Sheela's Monday. "It is the finishing day of the pattern," was the only light that could be thrown upon it. We shall find, however, in the course of our inquiry that in celebrating St. Denis upon these several days the people of Clogher are unconsciously preserving the traditions of two or three saints, whose names they have forgotten and whose history they have most unaccountably confused and linked with the name of St. Denis.

There is one substantial fact contained in the tradition we have outlined that cannot be gainsayed. There must have been a holy man named Denis connected with the parish of Clogher. Let us endeavour to make clear the true history of this holy man. His feast is reputed to fall upon the 25th of September. We searched in every source of hagiological information that we could gain access to, for a St. Denis with a feast celebrated upon the 25th of September, but we could find none. We searched for a St. Denis with a story similar to the one traditionally treasured up about him, but in none of the lives of the many saints called Denis that have come

down to us have we found any suggestion of any such story. Colgan was led to believe that St. Dunnchad, the Abbot of Iona, was the St. Denis of the Clogher people, but he furnishes not a particle of evidence from the records of that saint's life in favour of his connexion with Clogher. At once we are driven to suspect that serious errors have crept into the traditional story. In the circumstances it would be most strange to suppose that a saint who is still in the twentieth century very widely remembered in Clogher, would have been passed over and left unnoticed by all our multitudinous hagiologists, when many other saints of less repute received their due share of recognition in the calendars and other records of saintly men. It is impossible to resist the natural suggestion that the story wound around the name of St. Denis is in reality the story of another saint quite closely associated with the district of Clogher and Termonfeckin, but whom the people of the district have in the course of the troubled centuries come to completely forget. It begins to dawn upon us as a reason for this strange occurrence that perhaps St. Denis flourished at a date much later than that of the forgotten saint, and flourishing at a later date and being an eminently holy man his name was much more widely remembered than that of his predecessor, so that a time came when his predecessor's name was completely eclipsed by the glory of his, and that then the people of Clogherhead lavishing all their veneration upon St. Denis attributed to him the acts, and, in a word, the whole history as it was obscurely remembered by them of their earlier saint. We believe that in the sequel these anticipations will be found to have been completely verified.

The St. Denis that must be associated with the parish of Clogher is the holy abbot and anchorite called St. Dunnchad O'Braoin, and the following is briefly that saint's story :

He was born in the tenth century, in the territory of Breghuine. At an early age he embraced the monastic state and became a recluse under the rule of St. Kieran in the monastery of Clonmacnoise. His brilliant intellectual gifts and his great sanctity were winning for him too great fame, and wishing to free himself completely from the dangers of vain glory he betook himself to an anchoretical life, and in a secluded spot raised for himself a little cell in which he gave himself up entirely to contemplation and prayer. It happened that after some years Tuathal the abbot of Clonmacnoise died, and the monks, desirous of securing a suitable and saintly and learned successor, sought out St. Denis and carried him off sorely against his will from his lonely cell and installed him in their abbatial chair. The responsibilities and dangers of his place of power proved too much for his humble and retiring spirit, and in a few years time (i.e., 974) he cut off his connection with the abbacy and the monastery and fled to Armagh. There he once more entered upon the life of penitential isolation that saints so dearly prized and spent his days in a cell similar to the one from which he had been forcibly dragged before. In Armagh the fame of his sanctity won an admiration for him quite as dangerous as that from which he formerly sought to free himself, and he resolved to leave Armagh, as he had twice left Clonmacnoise. But the people of Armagh, on their part, were loath to part with so precious a mediator with God, and they implored St. Denis to desist from his intention and remain amongst them. He was inexorable, but his resolution at length gave way before the entreaties of the priests of Armagh, and he covenanted to remain with them just another year. At the end of the year he was again bent upon leaving, but again the priests prevailed upon him to renew his covenant for yet another year. And so it happened annually, until at length he yielded up his pure spirit to God on the 16th January A.D. 987. That is the story of St. Dunnchad O'Braoin, as it is related in Colgan's *Acta Sanctorum*.*

That he is to be considered identical with the St. Denis venerated by the Clogher

* Vid. p. 105 et seq.

people we shall now show. It is perfectly clear that it was in Armagh that he spent the evening of his life, but in what private station was it that he spent those years of solitude previously to his enforced appointment to the abbatial chair of Clonmacnoise. No authority has hitherto identified it. Harris made the attempt, and wisely and justly taking it for granted that he was not at this period cut off from all association with the monastery, he insinuated that his *Ergastulum arcti inclusorii*—"Prison of the narrow enclosure" was the Round Tower at Clonmacnoise. But Dr. Petrie has so completely discredited that identification that we are at liberty to seek for it or its site in any spot in the four Provinces but there. † There are excellent reasons for seeking for it in the parish of Clogherhead. Not the least powerful of these is the fact that there is an unidentified St. Denis venerated there. A second reason, and a most singular one, is the fact that the monks of Clonmacnoise owned and had jurisdiction in ancient times over two churches in that very parish. This most valuable fact is recorded in the *Septima Vita* of Saint Patrick in Colgan's *Trias Thaumaturga*. Where the ancient author of that life had just related the story of St. Lonan and the founding of the Patrician church of Kill huaillech in the County Meath, a later hand inserted in the ancient manuscript the following interesting note:—"Hanc autem ecclesiam de Kill huaillech temporis successu tradiderunt monachi de cluain mic nois monachis de cluain Eraird, pro aliis duabus ecclesiis quarum una appellatur Kill ochuir in regione Bregonum alia ad occidentem huic vicinam cluain aladh deirg nuncupata." "But in the course of time the monks of Clonmacnoise exchanged this church of Killhuaillech with the monks of Clonard, for two other churches, one of which is called Killochuir in the district of the Bregii, and the other to the west of it and near it is called Cluain aladh deirg.

Colgan identifies these two churches as having been situate on the maritime coast of County Louth, and as Clogher parish was until rather recent years universally known as Kilclogher there can be no doubt that the ancient church seated on the rocky summit overlooking Clogher village and the sea is the first of these churches referred to. The position of the second church may also be identified, for the description of its position as west of, and near to Kilclogher church evidences that it can be no other than the rectory of Calliaghstown, which was owned by the nuns of Termonfeckin at the period of the suppression of that convent. Tradition remembers the site of that little church, for it tells that some of its walls were incorporated in the ruined pile known as Newcome's house, which stands in that townland. The spot answers perfectly to the description in the note; it is west of the ancient church that still survives, and it is within a quarter of a mile's distance from it. Now, seeing that the monks of Clonmacnoise were owners of these churches and of the churchlands in this spot, it is by no means incongruous to expect that when their holy young monk, St. Denis, expressed a desire to pass from the monastic to the anchoretical life that they permitted him to come to this secluded spot by the Irish sea to build his cell upon their possessions there. Although he became an anchorite and relinquished the monastic rule, the monks of Clonmacnoise did not lose all connection with him, for they certainly must have felt that they had peculiar claim to him when they forced him, against his will, to leave his anchoritic cell and undertake the responsibility of ruling their monastery. This line of reasoning appeals to us with redoubled force in view of the following facts:—One of the fields which bounds the plot of ground in which the church of Cluain aladh deirg was situate is called "the park angora." It is a beautiful rich field of sixteen acres: it belongs to Chas. Markey, Esq., and it stretches out upon the slopes of the Hill called Castle Coe. Higher up upon the hill, and quite beside the park angora, is a second peculiar field with the remains of a mound still preceptible within its boundaries, which is called

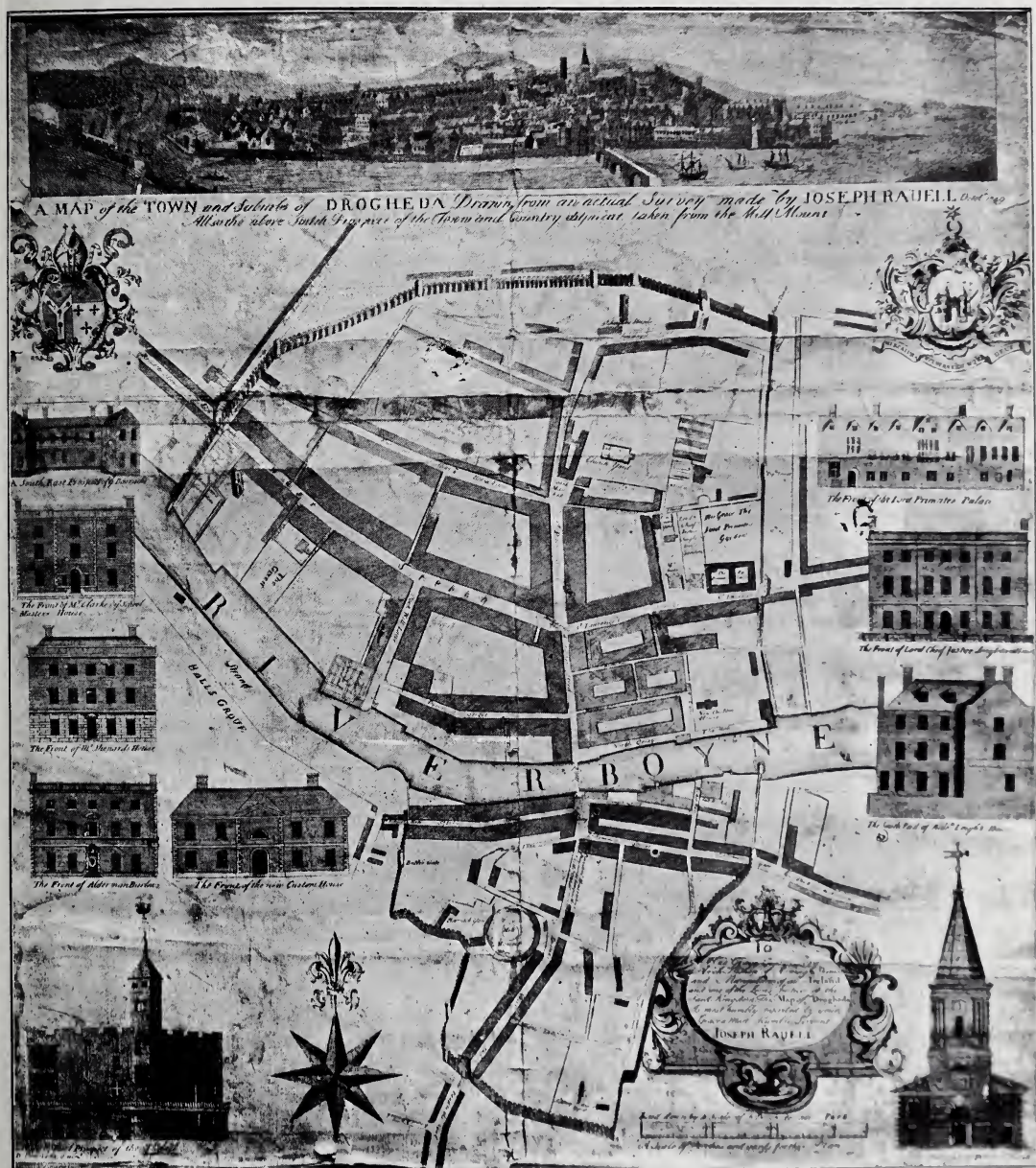
† Vid. "Round Towers of Ireland," II. et. seq.

Lismanaghan. These two names seem clearly to be associated with St. Denis. The park angora finds its proper Irish equivalent in "an páirc ancáipe," the Anchorite's field, and, as a matter of fact, *although the meaning of the name has vanished*, it is traditionally connected with St. Denis. It is pointed to as the field in which he was wont to herd the cows. Lismanaghan is a purely Irish name—i.e., *tiop manacháin*, the dear little monk's lis, and in all probability it was in that field that St. Denis raised his peculiar cell that the Latin writer named "*Ergastulum arcti inclusorii*." Now, these coincidences are to our mind too many and too remarkable to be resisted. We are forced by them to the conclusion that St. Dunnchad O'Braoin is in all conscience to be regarded as the object of the Clogher people's veneration. Of course there remains still the objection to be combated that St. Dunnchad O'Braoin's feast is registered in the calendars under the date 16th of January, whereas the feast of the saint, as observed in Clogher, falls upon the 25th of September. We do not consider that an insuperable objection, for in Ireland it happens in many cases that the same saint is venerated in different places upon different days. Besides, there remains yet a further word to be said about that date. For the present we feel justified in concluding that St. Dunnchad O'Braoin is identical with the St. Denis of Clogher, and we are now in a position to disassociate his name from these portions of the traditional story that can with certainty be said not to belong to him. St. Denis' name is not to be associated with that part of the traditional story which describes the visit to Rome. Neither must that saint, either dead or alive, be connected with the miraculous translation across the sea, nor with the battle that is asserted to have taken place over his remains, nor with the miraculous appearance of two coffins that brought that contest to a close, nor with the burial at the church of Kilslatery. St. Denis undoubtedly died at Armagh, and in all human probability his remains were laid peacefully to rest in some spot near the narrow prison that he raised for himself in that city. Are we then to reject all that substantial stratum of tradition as wholly apocryphal? We should be very slow indeed to do so. We rather believe in accordance with our already expressed contention that these circumstantial traditions are in truth to be ascribed to a saint or saints who flourished several centuries before St. Denis, and that the saints in question are St. Fanchea and her brother Enda.

But why select these saints beyond all others? Because, in St. Fanchea's life there is related a story that accords in almost every detail with the traditional account that we have already outlined, and because the church of Killaine, which was the scene of that story, was situate in Sliabh Breagh, the very territory in which Kilslaughtery the scene of the traditional story is situate. Let us quote from Colgan the centuried tradition that we are convinced is merely the earlier record of the living, but somewhat interpolated tradition of to-day. In one or two passages the ancient Latin narrative is somewhat obscure, but we hope that the following translation will be found a fair one:—

The holy virgin is related to have sailed over the sea upon her cloak to Britain to visit her illustrious brother Enda there. She meets him in his monastery and holds an interesting interview with him. She tenders some beautiful words of advice to him, and the story proceeds. "Having spoken these words and having received the blessing of the saintly man the virgin and her companions undertook as before their journey over the sea upon the cloak, and thus with the assistance of angels they merited to reach the Island of Ireland. The most holy virgin, recognizing that heavenly aid was accorded her, obtained from God that her soul might ascend (to heaven) in the company of these same angelic spirits, and that there she might obtain the reward of virginal integrity: *quod et ita factum est*. Her young companions were in no small way distressed about her death, and, having crossed as before with the holy body in the cloak, they touched upon the Irish shore.

COUNTY LOUTH ARCHÆOLOGICAL SOCIETY.



MAP OF DROGHEDA IN 1749.

From a copy in the possession of Dr. Wm. Bradley, J.P., Drogheda.

There two peoples, the Leinster men and the men of Meath, were gathered together. They, seeing the unusual miracle—namely, so many persons carried as in a perfectly safe boat upon a cloak extended on the sea, began to contend with one another, each side laying claim to the body of the saintly virgin. But the mercy of God settled their angry quarrel in this way. There appeared to them a certain vehicle drawn by two oxen upon which the body of the saintly virgin was placed, and then a most wonderful thing occurred: the Leinster men imagined that the oxen with the sacred body travelled before them as far as a church called Barrigh and there they buried the holy treasure in the plain, which is in Irish called Magh Liffe. But the Meath men, taking with them what was in truth the sacred body, saw the oxen going before them and the three aforesaid maidens with it, and thus they reached the monastery, which is commonly called Cella Aine. Because Enda himself, while yet a neophyte and fresh in the faith, began this monastery for his sister; *ibi quoque boves post tanti itineris fatigationem urinam suam de terra iterim hauserunt et ideo locus ille in Hibernico nominatur; ibi etiam duo postea fontes aquarum viventium eruperunt.* At that monastery the body of the holy virgin was buried, and there she awaits the resurrection unto Eternal Life of the sons and daughters of God."

Now, that ancient story, as copied by Colgan from the blended history of Enda and Fanchea, so strongly resembles the traditional one, that taking into consideration the fact that Cella Aine, or Killaine, has been demonstrated as situate in Sliabh Breagh we might have no hesitation in accepting the traditional testimony that Kilslatery church is Killaine, and that Fanchea's remains were buried there. But we shall consider the two stories more closely, waiving, of course, in this inquiry the question as to how much of each is to be taken, as literally true. The credibility of the miraculous details need not trouble us, the main question being the discovery of St. Fanchea's district and church. The two stories coincide at many important points. We have observed that in the traditional story no certainty exists as to whether the saint arrived at the Clogher shore alive or dead. Precisely the same uncertainty is observable in Colgan's story. In one passage it would seem that St. Fanchea reached Ireland alive, and yet later on the whole trend of the narrative goes to show that it was her dead body that the maidens brought with them in the miraculous journey upon the cloak. Then, as to the battle, and the miraculous appearance of the two bodies, the traditional and the written stories are in perfect agreement. The written story names the Leinster men and the Meath men as the combatants, but the tradition gives it a local colouring that is naturally to be looked for, and names the people of the respective parishes as the rivals in the encounter. That discrepancy is a mere detail. There are, however, two other remarkable discrepancies between the stories. It will be remembered that the tradition gives the saint the credit of a visit to Rome, and it relates that it was upon a stone and not upon a cloak that the saint sailed in. But in these discrepancies we find an argument in favour of rather than against our theory. St. Fanchea never went to Rome, neither is she supposed in her life to have miraculously faced the dangers of the sea upon a stone. But if St. Fanchea is not to be credited with these details, there is a saint most intimately connected with her that should. St. Enda visited Rome, and it is told in his life that he once sailed to the Island of Arran upon a stone, and we have therefore, we believe, in these discrepancies a proof that the story of Enda, whose life was so intimately blended with that of his sister, Fanchea, was in the dim past quite well known to the people of Clogherhead. And it seems clear that St. Denis' story, as contained in the tradition, is merely a fragmentary piecing together of what was remembered when the names were forgotten or rather eclipsed by that of St. Denis of the acts of both Fanchea and Enda.

Something more, however, is needed to conclusively prove our contention,

and we believe that a closer examination of the topography of Colgan's narrative will furnish us with the strongest arguments of all. According to that story, it was the Leinster men and the Meath men who were the disputants in the contention around St. Fanchea's remains. The Leinster men followed the counterfeit remains of the saint from the field of battle to a church called Bairigh in the Liffey plain. In his note Colgan identified that church with a place called Baile Bairrigh, on the banks of the Liffey, and he further remarked that he was unable to say whether that church is to be taken as the church of St. Bairrigh the hermit or of a St. Barr, who is venerated on the 25th of September. Now, this mention of the date—25th September—is a most striking one, for, as we have seen, it is the precise date upon which the Clogher people say the feast of St. Denis falls. What is the fact? In ancient times the feast of St. Barr was celebrated in Clogher church upon the 25th of September. It is the commentator upon the “*Leabhar Dáeac*” copy of the Calendar of Aengus that supplies us with the information. The following is the translation from Whitley Stokes' edition:—

Sept. 25: “Bairre—i.e., of the seed of Echaid Muigmedon, was Barri and in Achaid Cille Clochair or Drochait in Ard Uladh on this day with Barri.”

There can be no mistaking Achaid Cille Clochair; it is the present parish of Clogher, and there, in ancient times, the feast of St. Barr was kept. St. Barr is absolutely forgotten in that parish now, his name having suffered and his feast, too, the same fate as that of St. Fanchea and St. Enda. It must be that previously to the time of St. Denis, who flourished in the tenth century, St. Barr's feast was observed on the 25th of September, and in order to bridge over the difficulty of a multiplication of feast days, when St. Denis' death placed him among the saints they decided to hold his feast upon St. Barr's day. The freshness of St. Denis' memories obliterated those of the older saint in course of time, and at last he came to be completely ignored. That is the explanation of the occurrence that presents itself to our mind. At all events it is clear that in very early days there was a church of St. Barr at Clogherhead and another in Drogheda. To which of these churches does the story allude? Plainly to the church at Drogheda. We are in a position to identify the situation of that ancient church. It was situate south of the Boyne, and in the parish of St. Mary's, Drogheda. In D'Alton's *History of Drogheda* we find that King John confirmed, amongst other possessions, the lands of “*Leacht Barra*” to the monks of the monastery of Mellifont. The proper Irish equivalent of “*Leacht Barra*” is *leacht báirre* “the cemetery of Barr,” and the lands referred to were doubtless these that surrounded the church dedicated to St. Barr. In a later document, which enumerates the possessions of the Corporation of Drogheda, these lands are referred to as “*Legadorren*,” and that name is evidently the one that still survives as Legavoreen. The “*a*” in the middle of the word being merely a local peculiarity which is frequently met with—e.g., we have heard Tubberboice called Tubberaboice. The “*een*” at the end of the word being the usual Irish diminutive of endearment *in*. But, then, it is stated that the church of Bairrigh was situated in the plain of Life. We are justified in believing that the church and lands we speak of were situate in the territory designated by that name. The stretch of plain which falls between the Liffey and the Boyne is sometimes referred to as Magh Life as well as Magh Breg. We are aware that some authorities find fault with Dr. O'Connor for having included the entire of the County of Dublin in the plain of Life, but we think that the following evidence will show that these possessions of the then Leinster men, and therefore Magh Life extended at some periods even as far as the Boyne. In the Appendices to *Silva Gadelica* (app. xxviii., v. c.) we find “*Rumal cleriar of Leinster, he first of Leinster acquired from the Boyne to the Buaidnech.*” We have no means of ascertaining the date of Rumal's rule, or where the river Buaidnech was situate, but it is clear

from that passage that there is ground for the belief that the Leinster mens' possessions, and, therefore, Magh Liffe, extended as far northwards as the Boyne. Again, in the tale of the Borreanean tribute, we have a still more explicit reference to the Boyne as the boundary of the Leinster mens' possessions. In the reign of Aedh Mac Ainmirech, his son Cumasach wished to make a free circuit of Ireland. The King of Leinster at the time was Branduth, son of Eochaid, and being told of the approaching visit of the king's sons, and disliking the object of that visit, he gave the order: "Let messengers be sent and be it told them that I am not here, but gone among the Britons to lift rent and tribute; have them billeted through the country from the *Boyne to the Inneoin*, and let every man slay them that is quartered on them."—(*Silva Gaed.*, p. 408). The Inneoin has been identified with Mullach Inneona,—the anvil hill, in County Tipperary, and it is mentioned, of course, as the extreme southern boundary of the Leinster territory. The Boyne, on the other hand, must be taken as the extreme northern limit.* It is clear then that Magh Liffe is to be taken as having extended to the southern banks of the Boyne. And we believe that this territory of East Meath must be taken into consideration when attempts are being made to define the territory called Laigin deas Gabhair—Leinster south of Gabhair. The Gabhair referred to being as we think the Gabhair still preserved in the name Lagore—i.e., Loch Gabhair. Colgan therefore was mistaken in placing "Barrigh" church so far south as the banks of the Liffey. The church of Barrigh really intended in the narrative being the church which lay near his burial place at Legavorren, in the parish of St. Mary's, Drogheda.

Yet another item of topography of even greater importance. It is the single reference to the topography of the district beside Killaine that is contained in Colgan's story "*Ibi*"—i.e., at Killaine, "*quoque boves post tanti itineris fatigationem urinam suam de terra iterum hauserunt.*" The reference is none too savoury; but as the writer of the life of Fanchea and the learned Colgan did not hesitate to record it neither need we. It is very important, as it was from that circumstance the place in question was named in Irish; "*et ideo locus ille in hibernico nominatur.*" The name there referred to had been almost lost, but we had the good fortune to recover it. In the *Fiants* of Elizabeth and in the Book of the *Down Survey* we noticed a name that was undoubtedly that of a townland in Termonfeckin parish, which we were unable to locate. However, an old Irish speaker, who is since dead, assured us that it was the old name for the townland at present known as Belcottin. It is written Laraghmunsey, or Laraghminse, or Laraghminnche. Laragh is the Irish word *laṡṡeac*, meaning the site of something, and the second part of the word, *munsey*, or *minnche*, is evidently the genitive of the participle noun *mún†*—i.e., *muinte*. The compound *laṡṡeac muinte*=locus urinandi—thus preserves the memory of the incident that in the old tradition is said to have occurred at the spot where Fanchea was buried. The townland is within a stone's throw of the church of Kilslatery, and the occurrence there of this peculiar name is the most conclusive of arguments in favour of Kilslatery church.

It is stated in the life of St. Sedulius, or Setna, that the hill Drum mac ubla (pronounced Drummakublaw) was situate near the ancient church of Killaine. There are good reasons for believing that it may be sought for in this district in which Kilslaughtery is situate. There is an interesting tradition current in Termonfeckin to the effect, that when St. Fechin's establishment in Termonfeckin was about being built his riderless white horse lay down upon the spot where the Pro-

* Keating, quoting the division of Cambrensis, writes, "*Slaigne took the province of Leinster from Droichead atha to Cumar na dtri n-uisge.*" And again, in defining on his own account the extent of the territory of Leinster, he describes it as stretching from the "*Strand of Inbher Colptha to Cumar na dtri n-uisge.*"—*David Comyn's Keating*, pp. 107-119.

† *munaim*=urino.

testant church stands to-day, and that the workmen, regarding the incident as a providential portent raised St. Fechin's church on that spot. This riderless white horse, it is said, was accustomed to carry provisions to the workmen during the course of the construction of the building, and in a rather wonderful manner he travelled over the country with two panniers of provisions astride him and without a guide. On one occasion, it is related, that some curious person endeavoured to filch some of its contents from one of the panniers, but his hand became miraculously fastened to the pannier and could not be released until Fechin came from Fore to relieve him. Now, although there are legends contained in St. Fechin's life concerned with the wonders of his horse, no trace of these particular legends are to be found there. But there are two legends in the life of St. Patrick that most singularly resemble them. It would seem, as in the cases of St. Fanchea and St. Denis, that these legends were culled from the acts of St. Patrick by the traditionalists and transferred to the credit of St. Fechin. One of St. Patrick's miracles is said to have been his riderless horse from Drumm mac ubla. "Another time," says the *Tripartite*, "in carrying a bag of wheat from Setna, son of Dallan, to Patrick, the manna which dropped from heaven in a desert place over Drum mac ubla, Patrick's horse fell under it. A grain of wheat fell out of the bag and the horse could not rise until there came from Patrick (sic). 'This is the reason,' said Patrick, through prophecy, 'a grain of wheat that fell out of the sack on the spot where the cross is on the way southwards to the Nemhed. Nemhed, then, will be the place name of the place where the horse stopped,' said Patrick, and so it is."

The second legend to which we refer is that told by the ancient commentator upon St. Fiac's hymn. The scribe brings St. Patrick in his flight from the occupation of swine herding to the northern bank of the Boyne. St. Patrick's name is sufficiently remembered in Patrick Street, and Patrickswell Lane in Drogheda to suppose that it is there the scene of the legend is laid. He was sold to sailors on the Boyne for a brazen cauldron; but when the poor fellow that sold the saint brought the cauldron home his own hands and those of his family stuck to the cauldron, and he hastened to the river's bank to recall the bargain. It appears to us that the story of the cauldron and the traditional legend of the pannier are one and the same. It is only to be expected that since the ancient commentator places the scene of his strange legend on the banks of Boyne at a spot upon that river that was navigable—in other words, at Drogheda, that traces of the legend should survive in the district in which Drogheda is situate. The stories of the riderless horse so vividly coincide that there can be small doubt but that the traditional one is identical with the recorded one. It is more than a coincidence that in 1835 the spot occupied by the Protestant church was known to Irish speakers as *Δν Τεαρμάνν*. *Τεαρμάνν*, according to the best of authorities, means, amongst other things, a spot given as the site of a church. The word "*Nemneo*" was used, as we may learn from Petrie and others, in precisely the same sense. So that the traditionalist in pointing out *Δν Τεαρμάνν* as the spot where the horse lay down has evidently preserved the location of the self-same spot where the *Tripartite* describes the horse to have fallen, and of which St. Patrick prophesied "*Nemneo* shall be its name."

This identification, to our mind, throws a light upon the passage in the *Tripartite*. It is apparently allegorical in meaning, and the reference to the "grain of wheat" seems to signify the coming of a great saint—i.e., St. Fechin to the spot, who was to receive the little plot as the site of his church. It is a remarkable corroboration of our theory that until recent years the ancient Celtic cross that still stands within the graveyard of Termonfeckin was situate on the south side of the *Τεαρμάνν*, or *Nemneo*, and apparently perfectly answered the description of position usually written in the *Tripartite* "as on the way southwards to the *Nemneo*." *Nemneo*, besides meaning the plot of land granted for a church,

was also applied to the church itself when built of oak. The "way southwards to the *Nemheo*" appears then to mean "as you approach the *Nemheo* from the south." The cross in the graveyard, therefore, in its old position, is to all appearance the cross referred to. But, besides the evidences in the *Tripartite* we have, lower down in the passage in the *Tripartite*, a second reference to the situation of the *Nemheo* that also may be identified with the place under notice. "Two sons of the Ulstermen, Dubaeth and Dubthach, stole St. Patrick's two garrons from the land east of the *Nemheo* (*τῖρ ρυῖθε βάρραις* is its name) and carried them off to the moor towards the south." It is apparent that in the designation "*τῖρ ρυῖθε βάρραις*," the seat land of Patrick, we have the topography of the land east of the *Nemheo*. There cannot be any doubt that the lands all around the graveyard of Termonfeckin were the See lands of the Archbishop of Armagh in ancient times, and that they were perfectly entitled to be called *τῖρ ρυῖθε βάρραις*. In fact that name still survives in Sheetland, which was part of the ancient ecclesiastical lands. An old resident told us that the ancient name for Sheetland was "*throlla shee*," and in translating the name he removed all doubt about the peculiar words when he told us they meant "See land," or "Manor land." The old man did not retain much of his original store of Irish, and therefore his pronunciation *throlla shee* must be a corrupt rendering of *τῖρ ρυῖθε*, which is the real equivalent of the translation he gave, and is, moreover, the last remnant of the ancient Irish designation given in the *Tripartite*, *τῖρ ρυῖθε βάρραις*. From all we have said it will appear clear that we have located the terminus ad quem of the riderless horse from Drum mac ubla. Can we determine the terminus a quo. Tradition, in detailing its story, points sometimes to Fore, sometimes to Ballymakenny, and sometimes to the hill in the parish of Termonfeckin called Blackhall as the place from which the riderless horse was accustomed to bear his daily load. Fore is out of the question, as it is apparent that that name crept into the legend when St. Fechin's name came to be associated with it. As to Ballymakenny and Blackhall, we are ourselves inclined to the belief that it is those who point to the latter spot that have most faithfully retained the direction indicated in the ancient story. We fancy we have in that name Blackhall some of the principal consonants and vowel sounds of the strange name Drumacubla. Blackhall is at all events a suspicious looking word, and it may possibly have suffered some such transformations as the following in its transit from Drumacubla to its present meaningless form—Drum-mac-ubla, Mac ublaw hill, Blachau hill, Blackhall.

We give our conjecture for what it is worth. We have no evidence beyond what we have detailed in its favour. But whatever may be thought of our location of Drum mac ubla there is abundant evidence, we think, in the vivid existence in this district of the tradition of the riderless horse to justify the belief that the ancient hill was situate somewhere in this region, and that therefore our identification of Kilslatery in no wise conflicts with the ancient chronicler's description of the location of Killaine—viz.: that it was near to Drum mac ubla.

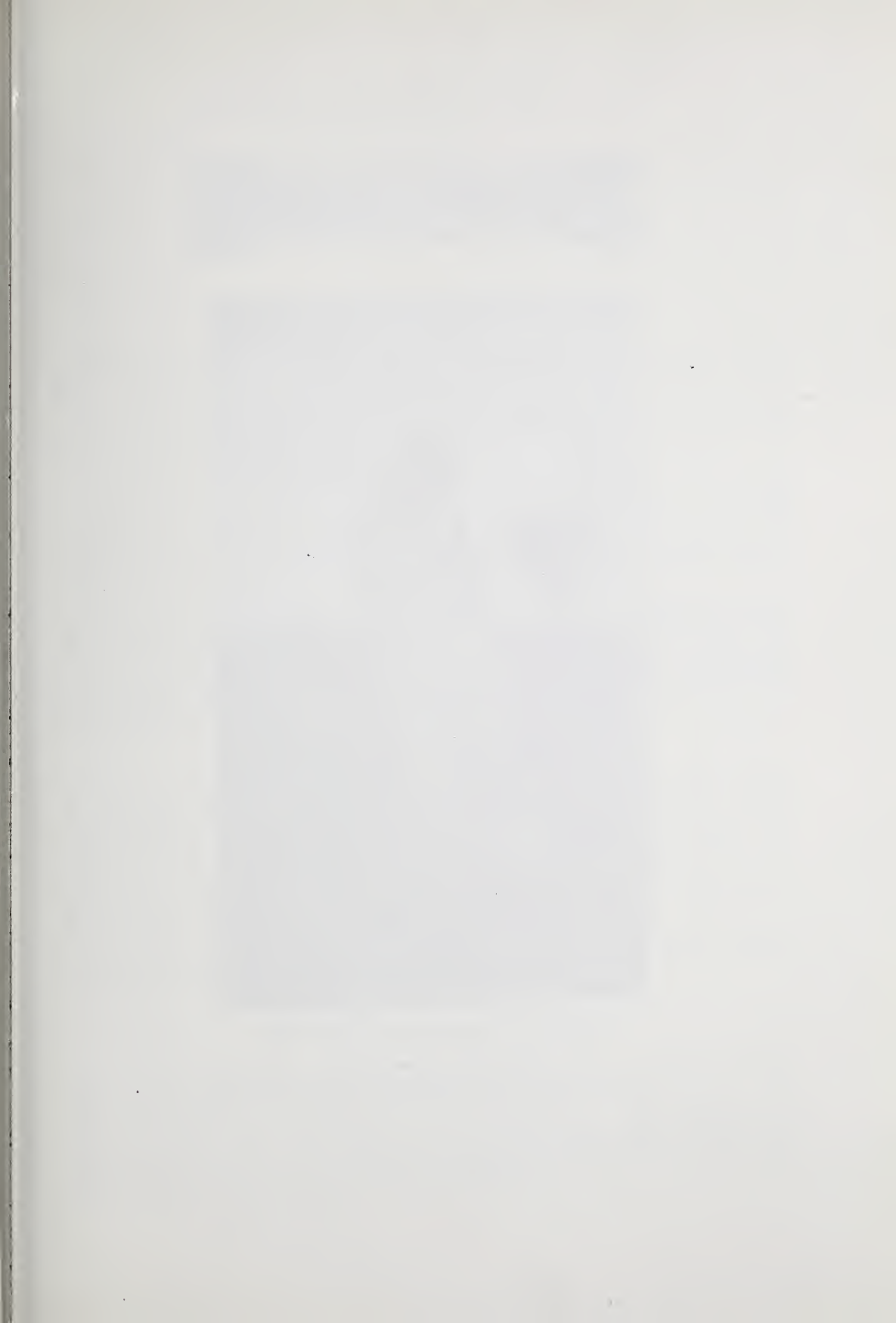
And now, having exhausted all that may be said in favour of our theory, some notice must be taken of the name Kilslatery. It will have been observed that in the whole course of our argument not a trace of the ancient name Killaine appears. We have not anywhere found any certain evidence that that name was ever associated with Kilslatery. The name apparently is long lost, and it seems to us that it is precisely for that reason that so much difficulty has attached to the question of the identification of the church. We endeavoured to trace the history of the name Kilslatery, and the earliest reference to it that we could find is contained in the Charter of William III., in which that monarch confirmed the possession of the fourteen acres, upon which Kilslatery stands, to the Corporation of Drogheda. That is a comparatively recent document. It is most probable that this plot of

land belonged previously to the dissolution of the monasteries either to one of the religious houses in Drogheda or to the monastery of Louth. Certain it is that most of the land surrounding this field belonged to the monastery of Louth. And as the name Kilenni, or Killinny, occurs twice in the record of one of the Inquisitions of that monastery, it is possible that in one of the cases it refers to the plot and church under discussion. That record may be found in Archdall's *Monasticon*, amongst the Inquisitions of Louth. However, there is no means of certainly connecting that name with the ruin at Kilslattery. On the other hand, the name Kilslattery may be older than the Reformation. It appears to be an Englished form of *Cill rlataire*—the youth's church. It may have taken that name from its association with the shepherd boy, whose story we detailed in the earlier part of the paper, and thus ousted the older appellation Killaine; or perhaps it was called *Cill rlataire*, from the circumstance that Enda was a mere youth at the time he commenced the building of the church for his sister. This conjecture derives support from the words of Colgan's story: "He was a neophyte and young in the faith when he commenced it for his sister." If that explanation were the true one then Kilslattery is undoubtedly an equivalent of Killaine. We think, therefore, that the name Kilslattery does not seriously stand in the way of our theory, that the ruin is that of the church at which St. Fanchea's remains were laid to rest.

We may now blend the ancient written story as Colgan preserved it, and the story preserved in the traditions, we have outlined, and with the aid of both map out the scene of their common enactment. It is clear from Colgan that the contention over St. Fanchea's body occurred at the seashore, and we are justified therefore in accepting the tradition which points to the Mullagh at Clogherhead as more consonant with the ancient tradition as the scene of the dispute between the Leinstermen and the Meath men. The Leinster men marched behind the imaginary remains of the saint from Clogherhead to Legavoreen in St. Mary's, Drogheda. The Meath men, on the other hand, wended their way in procession after the true remains round by the hill of Castlecoo and right westwardly through the townland of Laraghminnche to Kilslattery, and there deposited them at the spot which tradition remembers vividly as the burial place of a saint.

We may now briefly review the case we have made. We have found a St. Denis associated in tradition with Kilslattery, and we have shown that there is no ground for connecting that saint with that church. Having separated his name from Kilslattery, we were struck by the fact that Kilslattery church is the only church in the territory of Sliabh Breagh with which a story possessing a most remarkable resemblance to that of St. Fanchea's is connected. We have endeavoured to prove that the topography of Colgan's story is faithfully fulfilled in the topography of this district—the two names Legavoreen and Laraghminnche most singularly justifying the place references in Colgan. Finally, we have given excellent reason for the belief that Drum mac ubla, near to which the ancient Killaine was situate, must have been in this region of Kilslattery. Taking all these facts into consideration we are driven to the conclusion that Kilslattery is the ancient Killaine, and that the district around it is undoubtedly that in which the convent of St. Fanchea was situate and in which the beautiful story of her life and that of her brother's conversion were enacted.

T. G.





CUCHULAINN'S PILLAR-STONE

Ratheddy, near Knockbridge.

It is peculiar that the strata of the stone on one side of the vertical crack run at right angles to those of the other half.



Cuchulainn's Pillar Stone.

CUCHULAINN died as became a hero. In life his deeds surpassed that of other men, and it was only fitting that so should the manner of his death. To die in bed would be inglorious: to die prostrate on the earth, "with his back to the field and his feet to the foe," would be simply the death of a warrior brave and true; but to die in an upright posture, facing his enemies and still keeping them at bay, was a death unique even in the annals of heroes.

In the days that are to be—days of which no one of this generation may see except in dreams—when Ireland begins again to create a national literature and a national art, this scene of Cuchulainn's death will form a subject to which our greatest poets, painters, dramatists, and sculptors will turn when they ambition to leave behind them a masterpiece for succeeding generations. And none but a master mind or master hand will ever do it justice.

The *Brisleach Mor Muirtheimhne*, or Great Defeat of Muirtheimhne was over. All the dark portents of disaster that had been gathering thick around Cuchulainn since he left Emania had been realised to the full. His faithful charioteer, and his no less faithful steed, the wonderful *Liath Macha*, both lay dead. He himself was wounded—fatally wounded: an enemy's spear had transpierced him. He felt his mortal race was run,

"And looked to hill, and sky, and plain,
As things he ne'er might see again."

Not far from him stood a pillar-stone. What it stood for we know not. It may have been old—its origin forgotten—even in Cuchulainn's time: but there it stood. The wounded hero walked towards it. Pain—agony even—wrung his heart and racked his brain, but he would not let his enemies see that he faltered in his step. He reached the stone, and propped himself against it. Another man would have clung to the stone while his strength remained, and then would have fallen to the earth; but Cuchulainn would not have his enemies feast their eyes on his fall. He unbound his girdle, and bound himself firmly to the stone.

His dying gaze beheld his enemies still at a safe distance, watching him eagerly, and afraid to close in on him. But,

"His drooped head sinks gradually low,
And, through his side, the last drops ebbing slow
From the red gash, fall heavy, one by one."

And now the battle-plain "swims around him—he is gone." But no inhuman shout of triumph was heard, for his enemies knew not that he had ceased to live. They waited patiently watching him to fall, but he fell not. At length a little bird lit a moment on the pillar-stone, and hopped gently on the shoulder of the hero now still in death. His enemies saw it, and concluded he was no longer alive. A wild shout, a general rush, and they were upon him, and soon his decapitated head was held aloft on the sword point of Lewy MacErc (?).

This is one of the "Tragical Deaths" of Irish story. Now, waiving the larger question of Cuchulainn's reality, and assuming that Cuchulainn lived and died as we are told, we naturally enquire where, on the plain of Muirtheimhne, did this "tragical death" take place? Where were the last green fields that Cuchulainn's eyes surveyed? And where is the pillar-stone that supported in his death agony "the King of the Heroes of Erin?" The object of this article is to answer these questions by suggesting a place, and supporting the suggestion by facts and evidence. Dundalk lies in low ground by the sea; to the west and north-west rises a high table land. A traveller leaving Dundalk by the road that leads to Louth will travel uphill for two miles (Irish), and then he is on the highest part of the table-land. He is now in the townland of Ratheddy. A little way in front of him he sees Knockbridge, with its village and church. Let him halt here in Ratheddy (or Raheady) where the road runs through a swamp, now almost dried up. Here on his left hand (or to the south side) he will see a field sloping up from the road for a distance of between two and three hundred yards, and on the very crest of the ridge he will not fail to notice a tall pillar-stone, boldly outlined against the sky. Let him approach it, and he will see that it is a slab of slaty stone of the same type of rock as the stones in the fences around, and the same type that is yet quarried in Ratheddy.

It stands 10 feet high, and is 4 feet wide at the bottom, but narrows to three feet from the middle upwards, and is about one foot in thickness.

Now the stone is remarkable: it is not the kind of stone that is usually set up for the convenience of cattle. A stone of much smaller dimensions, and much easier to manipulate would answer this purpose as well, and Ratheddy is a place where a variety of slabs could easily be found. But the most remarkable thing about the stone is that the tradition of a giant having died there is still current in the neighbourhood. The stone is split from head to foot by a clear and apparently natural fracture; but the local people who remember the old traditions, point to this fracture, and say it was the giant with his last great sigh, which parted soul and body, that thus shivered and rent the stone! It is a magnificent conception of the death agony of a giant, and is hardly excelled by anything the bards of old have told us of Cuchulainn.

By the roadside at the foot of the field where the stone stands are two neat and tidy labourers' cottages. One of these is inhabited by a man named James Smith. He is an illiterate man, 69 years of age, but active and intelligent, and an Irish speaker to boot. It is from him I got the best account of the tradition. Having heard from him all he knew about the stone, "Have you lived here long?" I asked. "All my life," he replied, "and my father, and my grandfather before me." His ancestors possessed a small farm in Ratheddy, but lost it in the "bad times," after the famine of '47. "And are you sure you heard about this giant," I asked, "Sure," he repeated with an indignant air. "Long ago there used to be races here, and that field used to be filled with people, and I was a little fellow, and one race day I climbed up and got sitting on the top of that stone to get a better view of the races. And I remember as well as if it happened yesterday, all the people to be telling me to come down out of that, or that the giant would kill me for going up on his stone. Well, thank God, he didn't kill me and I'm here yet, but that's one way I remember about this giant."

It would be expecting too much to expect the *seanachies* to know of Cuchulainn's name, for it is fairly safe to say that ten years ago scarcely twenty people in County Louth knew of Cuchulainn. Even in Farney and in County Armagh it was only a very rare *seanachie* that knew of Cuchulainn, and even in such cases they did not know the story of his life, but knew of him merely from occasional references to him in literary pieces they had heard told or read.

In the Ordnance Survey Maps, (both 6in. and 1in. scales) this stone is marked, and is called *Cloghafarmore*. This name is very corrupt: it should be *Cloch an Fhir Mhoir*, "The Great Man's Stone," or "The Giant's Stone." The date of the survey is 1834, and it is incomprehensible how the men engaged on the survey could have got this incorrect name, at a time when good speakers of Irish must have been quite common in the locality. But even in its corrupt form the meaning is clear and indubitable. I asked Smith about this, but he could not remember any name for the stone. However, when I suggested this name, he said at once he had heard it, but soon after called the stone the *Cloch Mhor*, or "Big Stone," which throws a doubt on his having ever heard the other name.

Again, in Dalton and Flanagan's *History of Dundalk* (1864) the following reference occurs on page 271:—

"The fatal place where Cuchulainn fell is called *Lochan-an-Chloidheamh*, or the Lake of the Sword, on the side of the road near Rathedy."

This is a sweeping assertion, and it is a great pity the authors did not give any authority for it. But as no written authority is quoted, and as Mr. O'Flanagan, one of the authors, was a Gaelic scholar, the presumption is that the statement represents a local Gaelic tradition. But the name *Lochan an Chloidhimh* (not *Chloidheamh*) contains within it remarkable testimony. In some of the accounts of Cuchulainn's death it is said that ere he died he flung his sword into an adjacent lake in order that his enemies might not carry it off as a trophy. This lake has been drained and now appears as a marsh that is occasionally flooded in very wet weather. The site of it can still be easily traced. It lies about 150 yards west and north-west of the pillar-stone. I asked Smith did he ever remember hearing a name for the lake, and he said he did not. But on my mentioning this name, it came back to his mind like a long-forgotten echo of the past. And I am convinced he heard it, because, to test him, I called it *Loch a' Chlaidhimh*, and instead of repeating this, he gave me the correct form, *Lochan a' Chlaidhimh*, "the Lakelet of the Sword." Smith further says he often heard with the old people how the giant threw his sword into the lake before he died, and the place where, according to him, the sword fell was not what is now the marsh, but a spot behind the labourers' cottages, which has since been converted into a field. The stone does not stand perpendicular, but inclines a little towards the south, and Smith says the stone was originally plumb, but the giant with his back leaning against it on the northern side forced it out of plumb "with the hardship and pain of dying."

"Ah, many a story the old people could tell about it that I cannot," he remarked. To recapitulate:—

The accounts of Cuchulainn's death tell us that,

1. Cuchulainn died, tied to a pillar-stone, on the plain of Muirtheimhne.
2. There was a lake not far from this pillar-stone.
3. Cuchulainn threw his sword into the lake.

Now we have:—

1. A remarkable pillar-stone on the plain of Muirtheimhne, called "The Great Man's Stone," with a tradition that a giant died there.
2. One hundred and fifty yards from the pillar-stone, the site of a dried-up lakelet.
3. A living tradition that this lake was known as "The Lakelet of the Sword."

Now these are three very remarkable coincidences, and make a strong circumstantial case that this is the scene of Cuchulainn's death, and that this is the stone to which he tied himself with his girdle. It is interesting to note that in Macpherson's apocryphal account of the "Death of Cuthullin" he makes him die beside a lake, which he calls by the fictitious name of "Lego."

Though perhaps out of place in an archæological journal, I am tempted to quote a few sentences from Macpherson's description of Cuchulainn's death :—

The faint beam of the morning arose. Green Erin's warriors convened, like the roar of many streams. The horn of war is heard over Lego. . . . Behold the chief of Erin in the day of his fame. His mighty hand is on his sword. The waning moon half lights his dreadful face. . . . They (the enemies) gather round the chief like the clouds of the desert. A thousand swords rose at once; a thousand arrows flew; but he stood like a rock in the midst of a roaring sea. They fell around. He strode in blood. Dark Slimora echoed wide. The sons of Ullin come. The battle spread over Lego. The chief of Erin overcame. He returned over the field with his fame. But pale he returned! The joy of his face was dark. He rolled his eyes in silence. The sword hung unsheathed, in his hand. His spear bent at every step!

"Carrill," said the chief in secret, "the strength of Cuthullin fails. My days are with the years that are past. No morning of mine shall arise. They shall seek me at Temora, but I shall not be found. Cormac will weep in his hall, and say, 'Where is Erin's Chief?' But my name is renowned! My fame is in the song of bards. The youth will say in secret, 'O, let me die as Cuthullin died! Renown clothed him like a robe. The light of his fame is great.' . . ." By the dark rolling waves of Lego they raised the hero's tomb. Luath at a distance lies. The song of bards rose over the dead.

How far this is a reflection of the Scotch traditional account of Cuchulainn's death, and how far it is a creation of Macpherson's imagination we cannot tell. But it agrees with the Irish account in three particulars.

1. That he was successful in the great battle of the day.
2. That, though successful, he was mortally wounded in the end of the day.
3. That he died near a lake.

The accompanying illustration shows the present appearance of the stone which forms the subject of this article.

[It is only right to say that this stone and the legends connected with it were first brought to my notice by Rev. James Quinn, C.C., now of Cooley, a gentleman who will long be deservedly remembered in Knockbridge. Let us express a hope that he will now do for Cooley what he has already done for Knockbridge, by exploring and throwing light on its antiquities and many historic places].

Enrí ua Muirgeara.



Early Legends of Louth.

IN the first number of the Journal I gathered together as many of the early legendary and historical events attributed to County Louth up to the time of the coming of the Milesians as I have knowledge of. The account contained two elementary blunders which I was glad to have corrected in the second Journal—the omission of reference to the real site of the murder of Cian by the sons of Tuireann, which I was ignorant of, but which, as Mr. Murray explained, has been identified beyond doubt with Killian Hill at Bridge-a-Chrin, Dundalk, and for which J. H. Lloyd found the name Cnoc Cein Mic Cainte still used by Irish speakers, and, also, the confusion of two distinct legends—the murder of Cian and the famous tradition of the Black Pig so well preserved in the County.

There was also another mistake in confounding the Calliagh Biorra of Sliab Cuilinn and of the stone cell at Monasterboice with her sister Aine, who has probably given name to Dunany; but I hope to return to Aine in another paper so only refer to this now for the sake of accuracy.

I attempt here to continue the enumeration of incidents located in Louth to the Cuculain period—the era which has made our county glorious in heroic memories—and which requires a special article from a fitter pen. The interval, from the landing of the Milesians to the birth of Cuculain, according to the annals, is a space of at least a thousand years, and a history of it has been handed down to us in a continuous record and with a good deal of detail by the annalists and story-tellers. There is very little, however, that I have met of either an historical or imaginative character that is related of or can be identified with Louth.

The incidents in the Milesian invasion which are ascribed by legend to our county were noted already.

The whole fabric of the Milesian tradition has just lately been assailed by Mr. Eoin MacNeill with such ingenuity and scholarship as to partially convince a reader against his will, and one waits impatiently with suspended belief for some other capable analyst of history to controvert his wonderfully interesting argument.

But from the evidences we have of the cultivation of memory among unlettered peoples, and of the diffusion of knowledge, in such abundant detail, of their reputed past history and legends among the ancient Irish, of their pride in and reverence for their ancestors and jealous preservation of their memories and their graves, and from the traditional references of so many of our place names, one would prefer to find reason for faith in the superstructure of many of our legendary tales rather than to refuse them all credit. And, at any rate, however, critical study may telescope the annalists' periods of chronology and crush out, in the process, their items of events, it is rational to put some trust in the commonsense and judgment of the early compilers, as well as in the postulates of destructive criticism.

The definiteness of the narrative of the Milesian invasion in locating the landing of Ermon at Drogheda would encourage us therefore to believe that some of the actual landing of our Celtic ancestors and of their first struggles for possession took place on our own County Louth soil.

The original name of our County, Muirthemhne (modern pronunciation Murhevne), is derived, according to Keating, from one of the chief men of this Milesian colonization, an uncle of Milid, and grand uncle of the two young leaders, Eremon and Eber.

An earlier origin of the name has been already given in the first number from the legend quoted by O'Curry in his notes on the *Wooring of Emer*, which relates that the plain of Louth had been immersed in the sea until the Dagda, by a spell, made the waters recede and the dry land appear. And that it is from this circumstance it received its name, *maḡ Muirtemhne*, the plain of the sea's concealment, the plain hidden by the sea (*muir* sea, and *temhin* concealment).

As to the Milesian chief, Muirtemne, mentioned by Keating, I can find nothing related of his connection with this district nor of any exploit of his beyond

the occurrence of his name in Keating's catalogue of the forty chiefs of the invading army that Eremon and Eber brought to our shores, and that author's statement that this plain is called from him. We might suppose that he would have received it as his lordship from Eremon. The death of his wife is mentioned in the same record as having taken place before the battle of Tailteann that won Ireland for the Milesians.

The flight of the routed De Dananns after this battle of Tailteann (the modern perverted Teltown, near Navan) seems to have taken place across Louth, for Keating tells that Cuailgne—a brother of Muirtemne, following in the pursuit, was killed by some of the fugitives, in the mountain peninsula which has ever since borne his name—Cooley.

Two other brothers of this family, Fuad and Breag, gave their names to districts bordering on ours, and of much interest in history:—*Slíab Fuad*, in Armagh, the scene of so many incidents in Cuculain's story and *Maḡ Bṛeag*, the plain of Meath from the Boyne, or as it is appears in some narratives, from the Fieldstown, Collon and Smarmore range of hills to Dublin.

However literally one would desire to accept the legendary narrative, it is almost imperative to believe that this list of chiefs, given by Keating, must have been compiled in later times from the names of the territories.

I am not aware of any but one incident told in folk-lore or history of the reputed thousand or sixteen hundred years occupation of the race of Miled before the time of our Lord, that took place in County Louth. Many of the sites of battles, of clearances of plains, and of inundations of lakes and other occurrences of those long centuries, remain, perhaps, to be identified with places in our county; but this work is yet to be done.

The well-known story of Baile Mac Buain is the only incident I can find which is placed in this period. It is believed by some to have been embellished out of an actual occurrence, and the hero and heroine are traced to have lived in the first century B.C. It is unnecessary to remind our readers that this legend explains the original name of Dundalk, *Ṭṛaḡ Bḃaite*, or to repeat more than the outline of it.

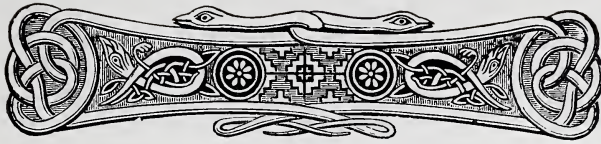
Baile Mac Buain, the "sweet spoken," was a young prince of Ulster, descended from a former king of Ireland, and his betrothed was Ailinn, grand-daughter of the king of Leinster. They arranged a meeting at Ros na Rí, on the Boyne, near Slane, and Baile left Eamuin, the court of the king of Ulster, with his retinue, and crossing over Slíab Fuad and over the north of the plain of Muirtemne made his first halt at the sea at Dundalk. While resting here he saw a fierce looking man approaching from the south, who, when questioned as to his journey, told that he was coming from Mount Leinster and was going to the Bann, and that he had news that Ailinn had been overtaken by the men of Leinster on her way to keep a tryst with her lover, Baile Mac Buain, and had died from being forcibly kept back, in fulfilment of the prophecy of the Druids that these two should never meet in life. On hearing these tidings Baile fell dead with grief on the spot, and his comrades buried him with all ceremony on the seashore, and shortly a yew tree grew out of his grave with the figure of Baile's head on its top. From this event the place is called *Ṭṛaḡ Bḃaite*—Baile's Strand.

His mission accomplished the messenger of evil turned backwards and told Ailinn of her lover's death, whereupon she too fell dead.

The sequel to this story, of a poet's tablet having been made out of the yew tree on Baile's grave and another of the apple tree that grew over Ailinn and the interesting argument it furnishes of the use of letters in pre-Christian Ireland are too well known to need reference.

This carries the record of Louth history and legend, as far as I can trace it, on to the epoch of Cuculain. There may, however, be many allusions to this territory in annals and historic tales which are out of my reach and I trust those in possession of them will give us the benefit of their knowledge.

Seorán T. Ó Dólaín.



Cast Bronze Pot, recently found in Dundalk.

ON September 22nd, 1907, while Mr. James Wynne's men were carrying out some building on the grounds of the Marist Fathers in Nicholas Street, Dundalk, John Haughey unearthed a cast metal cooking pot of peculiar shape about five feet below ground level. It is at present in John Haughey's possession in his house in Seatown, but it is hoped that the prospective Dundalk Museum will soon be its resting place.

The Pot, as will be seen from the illustrations, is a three-legged one of not ungraceful shape with slight raised rim and two obliquely set "lugs" or handles. I have given the dimensions on the small sketch (Fig. 1), the over-all height being $11\frac{1}{2}$ inches and the greatest diameter $12\frac{1}{2}$ inches. It is $\frac{1}{4}$ inch thick at the top of the rim and $\frac{1}{8}$ inch thick at a hole made accidentally by a pickaxe or other tool, in the side of the body of the pot. It is 22 lbs. in weight, and its three legs—each strengthened, as seen in illustration and section, by a rounded raised beading continued partly up the side of the vessel,—are set in a fairly exact equilateral triangle (Fig. 2), one of them being set immediately under a handle. Looking down on the pot the legs project slightly beyond the bulge of the side. The design is severely and gracefully plain, there being no ornamentation except the raised and gradually disappearing beading from the legs and a smaller raised fillet of semicircular section around the outside of the upper edge. The surface is scored all over with coarse marks such as a brush would make in sand and there are slight raised lines, both of which are alluded to later. There is at least one patch or mending in the side, and the bottom of the pot outside has traces of a reddish metal, where probably the pouring tang or neck was broken off.

The casting seems to have been made in a mould consisting of sand and the outer mould certainly was in two halves, one half containing two of the legs, as the ridge of the rough join is very apparent and has been rudely chipped by some chisel-like tool with a flat blade at least an inch wide ending in a slightly rounded end. The legs and handles appear to have been cast with the pot, as there is no sign of welding or rivetting. There is no ridge or mark on the internal surface: the core mould would be all in the one piece. The halves of the outer mould did not fit very well together at the rim, as the fillet or beading is not continuous but interrupted at the juncture ridge. The scoring on the outside of the pot in large horizontal sweeps would be caused by the smoothing of the mould, to remove any loose sand. Nowadays, blacklead is used to fill up such marks. The two combinations of slightly raised fine straight lines running at most 3 and 4 ins. vertically or obliquely on the surface of both the bulge and the overhanging rim, can hardly represent cracks in the mould. But beyond a ludicrous resemblance to Euclid's diagrams, they do not seem intentionally designed. Might they have been formed

by a hair or fibre in the sand of the mould, or are they some trade mark or sign of the early founder? I give drawings of them on diagram (Fig. 5).

Now, as to the site of the discovery. This was in the ground formerly occupied by a row of cottages fronting Nicholas Street beside the St. Mary's College adjoining the Rectory grounds, and lately adapted by them as part of their educational buildings. They are now being demolished to make room for extensions on an up-to-date plan. The whole portion of ground at this corner of St. Mary's Road (formerly Quay Road) and Nicholas Street (formerly Back Lane) including these cottages, the College buildings, and the houses fronting St. Mary's Road (recte Bothar Muire) at one time was used by the Earl of Clanbrassil as a nursery. In a renewal of lease, Robert, Earl of Roden granted it to Alexander Jeffrey and Thomas Reed,* a long with the narrow strip of ground occupied by stores running up to Church Street from the opposite side of Nicholas Street. This latter was called the "Old Castle Tenement," and on a map dated 1675 in the Dundalk Estate Office and reproduced in Dalton's "Dundalk," a castle is shown on it at the Church Street end. Quoting from this re-lease, the premises are described as "the premises demised by the said in part recited indenture of the 18th day of December, 1760, and therein described as that tenement known by the name of the Old Castle Tenement, containing. . . . *here follow dimensions.* . . . bounded on the east by Back Lane, on the west by the street (Church St.), on the north by Brian Mathew's tenement (*now occupied by Boyle and Murphy*) and Mr. Workman's garden, and on the south by M'Alister's late tenement (*now occupied by Mr. Murphy and others*) and the Churchyard (St. Nicholas' Parish Church) as also (*here begins other portion*) that other lot of ground lately occupied by the Earl of Clanbrassil as a nursery . . . bounded on the east by Dr. Hamilton's meadow (*now the College grounds*), on the west by the back Lane, on the north by the Glebe tenement (*now as then the Rectory*), and on the south by the Quay Road. .

It seems plain from the above that, at least at the date of this lease, the place where the pot was found was not occupied by buildings. The pot was found mouth downwards, and to John Haughey nothing appeared unusual in the earth around or below it. The pot may therefore have originally come, in some way or other, from the castle out-buildings over the way, or from some house formerly in the Rectory Grounds, but beyond that, with the writer's present knowledge at least, it would not be wise to go.

Turning to history, we find that there are two classes of metal cauldrons or

* THOMAS REED: This Thomas Reed or Read, and his father, Isaac Read, were very important citizens of Dundalk in the latter half of the eighteenth century, being alternately from 1764 to 1781, Bailiffs of the town. Isaac Read was agent to Lord Clanbrassil, who at that time owned nearly all Dundalk, but was removed from the agency about 1781. Thomas Read, the son, being Bailiff that year, strongly opposed the Clanbrassil influence and called a meeting in the Guildhall, Lord Clanbrassil having locked the Session House (*corner of Church Street and Church Lane*), where he admitted over 20 inhabitants to be freemen in order to obtain a majority against Lord Clanbrassil. Whether this was because of his father's dismissal or whether the dismissal was a result of the son's agitation, is not known. There were numerous trials and appeals over the question, but finally by the Irish House of Lords, Read's freemen were ousted. While this was going slowly through the courts, a sensational charge was brought against Thomas Read. It was to the effect that, having, presumably when acting for his father as Clanbrassil agent, forged some papers, which had come into the hands of the new agents, Mr. Forde, he had in Mr. Forde's absence, on the 8th January, 1783, "feloniously, wilfully and maliciously" set fire to the house where the documents were.

Witnesses from Dublin identified Read as a man who had bought torches, a blunderbuss and some masks secretly in that city the day before the fire. There seems to have been no evidence to connect Read with the actual act of firing the desk under which torches were found, and at Assizes 1783, before the Chief Baron of the Exchequer he was triumphantly acquitted. The Crown were represented by the Attorney General, Yelverton, afterwards Chief Baron Avonmore; the Solicitor General, Carleton, afterwards Lord Justice of Common Pleas appeared for the defence. The verdict was a very popular one in Dundalk where Isaac and Thomas Read were always held in great respect. (*See Dalton's "Dundalk," chap. xviii.*)

pots of any antiquity—namely, the cauldrons proper or Irish “Coiri” and the cast pots like the one under consideration. The oldest “cauldrons,” we are told by Wilde, in his “Catalogue of the Antiquities in the Museum of the Royal Irish Academy,” date from very remote times, since the Tuatha de Danaan introduced the Coire-an-Daghda or the Dagda’s Cauldron into Ireland, along with the Stone of Destiny.

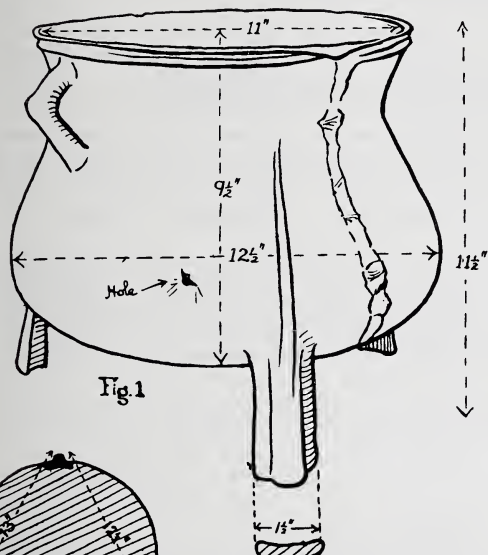
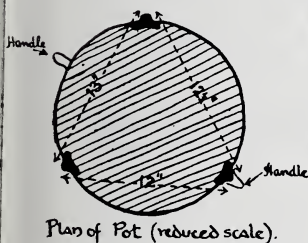


Fig. 1

Plan of Pot (reduced scale).
Fig. 2.Plan of Foot
Fig. 3.Vertical
Section of Rim
Fig. 4.

Cast Bronze Pot.

[Found in grounds of
St. Mary's College,
Dundalk.]

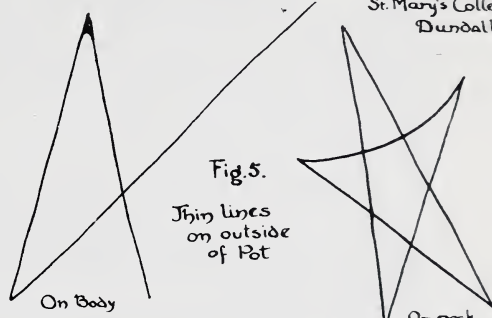
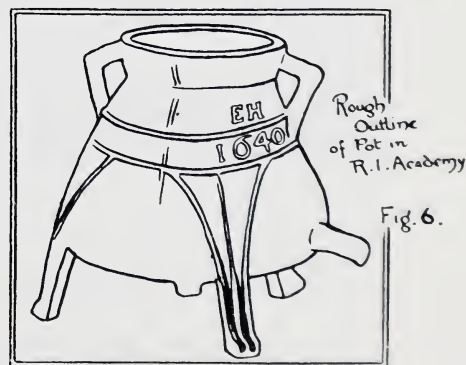
Fig. 5.
Thin lines
on outside
of Pot

Fig. 6.

The precise date of this early immigration is shrouded in the steam from the Dagda's cauldron. They were very valuable even in early times and were handed down as heirlooms in certain families, sometimes of royal line. Many mentions of them occur in the Annals and in Bardic histories. They were always composed of many beaten plates of bronze or other metal (at times of gold), hammered to a thinness and smoothness unsurpassed by the modern metal worker, rivetted together and strengthened by a corrugated rim at the top. They had rings fastened to the upper surface of the rims in "an ingenious mode . . . so as to equalise the strain when lifting the cauldron full of liquid."†

I quote from Wilde:—"Cast metal vessels, of both bronze and brass, have

† M'Adam, *U.J.A.*, Vol. V., p. 82: an interesting article on the subject.

been found in great numbers throughout the country, and are frequently presented for sale. They appear to have been in common use before the general introduction of similar articles of cast-iron; and in addition to the foregoing (*cast bronze cup*), chiefly consist of pots—of which there are seventeen specimens in the collection, numbering from 38 to 54. . . . In shape these vessels differ from modern iron pots in their greater height and narrowness and in some examples by the greater length of the upper member; a few, however, are quite globular. In size they vary from a capacity for holding one quart to nine gallons of fluid. That here figured, (*see Fig. 6*), although not by any means one of the oldest, is remarkable for its great size, peculiar shape, external ornamentation, and having a spout inferiorly, showing its probable use in brewing or distillation. This vessel of compact sonorous brass is one of the largest and most perfect ever found in Ireland; it rests on three decorated feet, stands 26 inches high, is $68\frac{1}{2}$ in girth round the widest portion and 14 across the mouth. A large projection, attached to the bottom, shows where the metal was poured into the mould. The spout is 4 inches long and the legs 9 inches high. The letters and date, 1640, are in the same relief as the other decorations on the extreme surface. It is said to have been found in the neighbourhood of Macroom, Co. Cork.”†

It would seem from the above that our Dundalk Pot, although only half the size of the Macroom specimen and less ornamented, is more globular in shape and probably dates between 1500 and 1700. If the Macroom pot is one of the most perfect, the local article should rank fairly high in the honour list of cast bronze culinary utensils.

[N.B.—The words in italics in quotations are not in the original and have been inserted by the writer.]

HARRY G. TEMPEST.

† Wilde's Catalogue of R.I.A. Antiquities. Class V., pp. 534-5.

Mr. Redmond Magrath brought the pot under the writer's notice and has helped him materially.





Louthiana: Ancient and Modern.

IN this year's instalment from *Louthiana* I propose to deal with "Killing Hill," the peninsula of Balrichan, and the stone circles of Ballynahatinne—all taken from the third book of *Louthiana*.

But it is wrong to entitle the article "Ancient and Modern:" there is no modern. All the antiquities figured on the accompanying illustrations have disappeared. These three places all lay within a radius of two Irish miles of Dundalk, and land and stone became so valuable, and agricultural economy so intense that these old remains of former ages had to go!

I said so much in the last number on the destruction of antiquities that I must forbear harping on the same string again, but it is certainly provoking to find these magnificent memorials of the prehistoric ages swept away and demolished in an age of vaunted civilisation. Poor Ireland! your ancient civilisation is often mocked at, but it taught your sons to revere and spare the graves of the dead, and the memorials of antiquity. But the modern civilisation has taught your sons that a square perch of arable ground is more valuable than a majestic stone circle which had fed the imagination and stirred the minds of some scores of generations; and that a few barrels of lime is a greater asset for a nation than an ancient tomb about which poets have written verses, and men of music were wont to sing. Some one may say, "Oh, our modern civilisation does not teach such things." The proof of the pudding is in the eating. These, and scores upon scores of similar remains stood intact until within the last hundred or hundred and fifty years. And the parts of the country where our monuments are yet in the best preservation are those places where the modern civilisation has made the least headway—along the western coast of the island, and in other remote localities.

But to come back to *Louthiana*, Let us visit the places, after the manner of the ancients—namely, following the course of the sun, and let us see how completely the vandals of Louth do their work. The first place on our list is

KILLING HILL.

"Killing" is the English metamorphosis of the Irish word *Cillín*, a little church. It has nothing whatever to do with "slaughtering," as Wright ignorantly surmised. "Killing," or *Cillín* is a modern name for the place, the older name being *Cnoc Céin Mhic Cainte*, "the Hill of Cian, the son of Cainte." Now this is a very important place, and for this reason.

In Irish literature there are three great tales called "The Three Sorrows of Storytelling," and one of these sorrowful tales is "The Fate of the Children of Tuireann."

It is a tale in which all the leading characters belong to the Tuatha De Danann race. Many of our Milesian heroes are cried down nowadays as unreal, but the Tuatha De Dananns are almost universally ranked among the myths of legend and story—are regarded as mythical deities. Now, according to

the story, where this name *Cnoc Céim Ímhe Cainte* is found there should be a tomb, and no common tomb either, but an elaborate tomb, yet rude and primitive. And if exactly such a tomb is found in connexion with the old name, it will not, of course, prove that the whole story is true, but it will supply a nut to crack for those who tell us that Cian the son of Cainte never had an existence except in the fertile brain of some clever bard or hoary druid.

I must not again narrate—even summarily—the story of the “Fate of the Children of Tuireann” as it has been done twice over already in this Journal.*

Here is what Wright has to say about the monument as it stood in 1747:—

“Killing-Hill is called, by the common *Irish*, an Hermitage, and they have many strange Traditions relating to it, but from the judgment I have been able to form of it, as it now remains it has all the Marks of a *Danish* Temple; the Circle of Stone raised at A and B inclines me to believe it may have too been occupied by the *Druid's*, since such seem to have been common to both. But the Name rather speaks for the former as signifying Slaughter, which the latter rarely practised but with Criminals, and those they burnt upon their Carneds. The Altar or Cell for Sacrifice upon the Summit of this Hill at C, from what remains of it appears to have been surrounded by a Circle of pyramidal Stones, and must have been very magnificent, as they Approach to it from the South also vastly awful, especially when we consider the whole surrounded by a fine lofty Wood of Oaks. The Hill itself rather rises from a low Situation, which makes it appear best at a proper Distance, and seems as quite suited for a noble Point of View over all the Plains of *Dundalk*.

The rude Carvings upon the pyramidal Stones, which from the Cell are such as I observed in the Cave at *Grange* upon the Stones of that Cell which is supposed to have belonged to *Oden*.

Upon the principal Stones that form the Altar† and Cell of this Temple, represented at A, as also upon those that form the Cell of *Oden* (as it is imagined) in the Cave at *Grange* I observed a rude Sort of Carving in the Form of a Spiral or Volute as represented at B, which may with equal Propriety signify (having suffered much by Time) either a *Ram's Horn*, a *Naval* or a *Rotundant Snake*.

Quintus Curtius, in his History of *Alexander the Great*, tells us, that when that conqueror visited the Temple of *Jupiter Ammon*, all that then represented the God, was but a rude Stone, with a Figure like this, which he calls a *Navel* described upon it. This then and no other was the only Symbol at that Time whereby the *Lybian* Priests signified the prime Deity of Nature, now since we find the same symbolical Characters upon the Altars, and in the Temples of the old *Irish* Pagan Priests, may we not with great Force of Reason suppose, that as their Symbols of the divine Being were alike, their Doctrine to might be the same, and both derived from one and the same idolatrous Fountain.

Dr. Stukely says, in his Work of *Abury*, that his Friend *Dr. Pocock* observed when in *Ireland* a wonderful Conformity in many Instances betwixt the present *Irish* and the *Egyptians*, if this be true, and I know no Reason to doubt of it, surely we may give great Credit to the Story of *Hercules Ogmius*, mentioned by *Mr. Toland* which the first of these learned Gentlemen has endeavoured to prove brought the *Druids* first into *Britain*, and that the ancient *Irish* was also a *Phœnician* Colony, and Part of the same Race of Men.”

This is but a small part of Wright's learned theorising, for he goes on to summon an imposing array of ancient authorities to demonstrate the similarity

* See Mr. Dolan's “Early Legends of Louth,” Part I., pages 16 and 17; and Mr. Murray's article on the same subject, Part II., pages 39, 40, and 41.

† This *Dr. Stukely* calls a *Kist Vaen*, and seems inclined to believe it a burying Place.



A



B



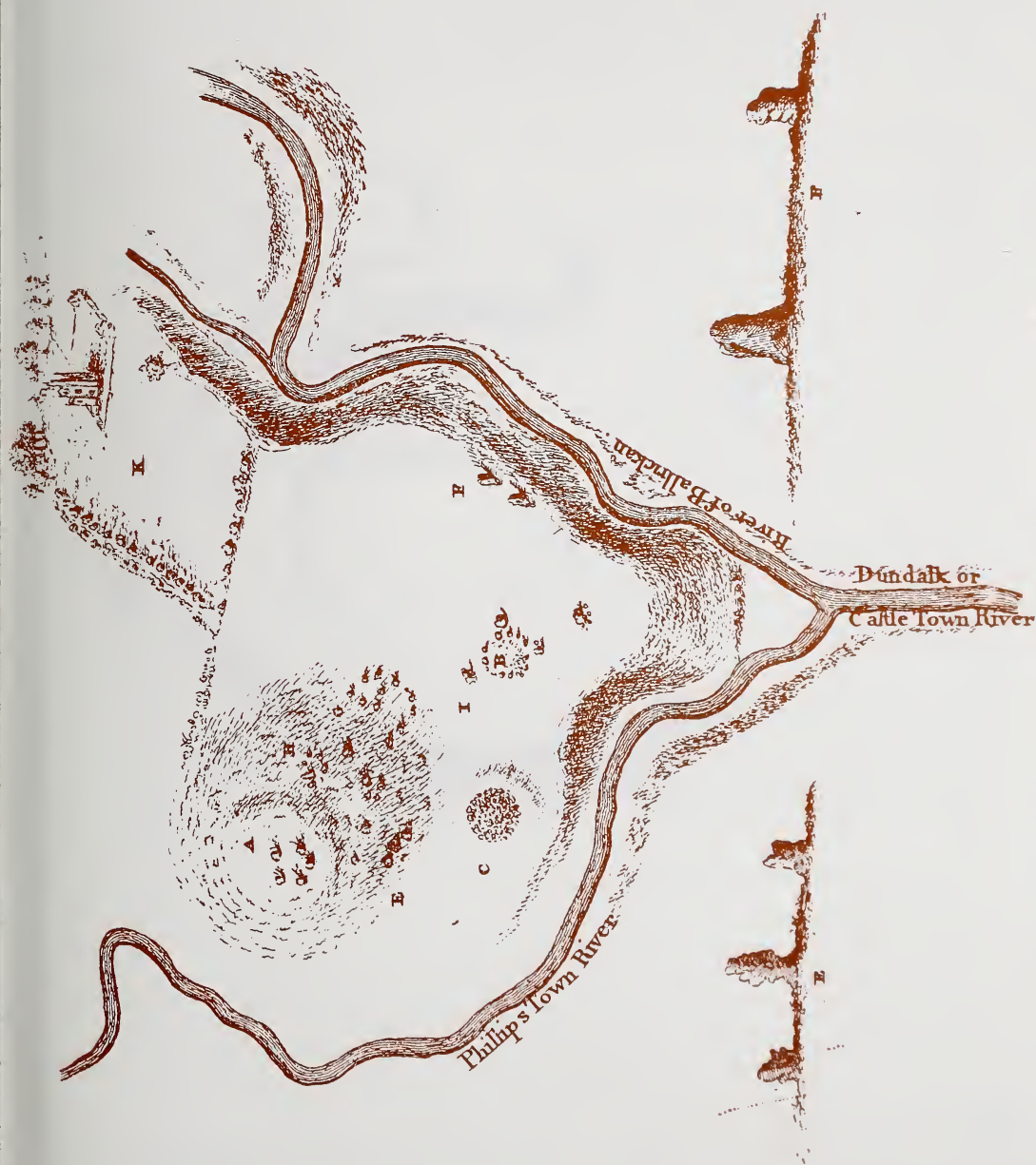
KILLING OR KILLIN HILL IN 1748,
showing Cromlech then existent.

Wright's Louthiana, Book III. Plate VI.



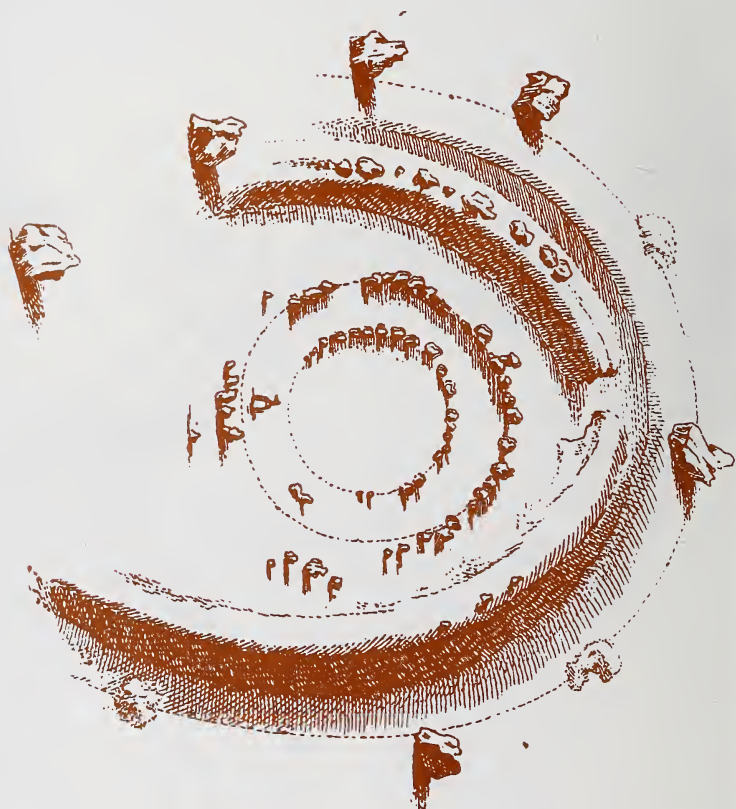
ICHTHOGRAPHY OF KILLIN HILL IN 1748.

Wright's Louthiana, Book III. Plate VII.



BALLRIGHAN OR BALRIGGAN IN 1748.

Wright's Louthiana, Book III. Plate I.



East

BALLYNAHATNEY OR BALLYNAHATNA IN 1748.

Wright's Louthiana, Book III. Plate III.

between our prehistoric monuments and those of the ancients—Hebrews, Egyptians, &c. It has recently been stated in the newspapers that the Irish are descended from one of the tribes of Israel, and the advocates of this theory would find Wright's arguments interesting, but I do not consider them worth quoting here at full length.

And it is hardly necessary to warn our readers that in the above quotation his suggestion that the tomb on Killin Hill was "a Danish temple," and that the tumulus at Newgrange "belonged to Odin" are the purest chimeras.

Peadar O Doirnin, the Irish poet, wrote a love song, with the name of this hill as the refrain to each verse.

Nicholas O Kearney in giving this song in his Irish MS. (23 E. 12, R.I.A.) has the following note on the hill:

It was celebrated for the view of the surrounding country, especially the beautiful mountains of Carlingford, with those of Mourne in the back-ground, washed by the sea, that can be had from its top; but more so, for the druidish altar, or, as tradition said, the grave of the celebrated magician, Cian Mac Cainte. This altar was placed on an artificial bank of earth on the top of the hill, and consisted of large flag-stones fixed in the ground, which formed an oblong about 10 feet by 4 feet, and were covered with huge stones on the top: the height of the upright stones from the surface of the little mound on which they stood was about 5 feet 3 inches. These upright stones were not placed close together, and were marked with rude figures resembling plumes on the inside face. This venerable relic is now no more; the hand of the worse than barbarian has pulled it down, together with a large portion of the hill, which is a limestone rock, to supply an adjoining limekiln! The last relic of the altar the writer saw was one of the upright stones placed as a pier to which the entrance gate of the chapel of Bridge-a-Chrin, which is in the vicinity of the hill, was attached.† The writer has been informed that nothing except a few bones reduced to a cinder was found under the altar."

My next quotation is from the "Gaelic Journal" (Samhain 1899), from an article by the then editor Mr. J. H. Lloyd:—

"Can it be that the 'rude carvings' of Thomas Wright, and the 'rude figures resembling plumes' of Nicholas O'Kearney, which appear, from the statement of the former, to have been similar to those at New Grange, were really an ancient form of *ogham*? The passage in *Oidheadh Cloinne Tuireann* seems to support this idea, as it reads: *do sgríobhadh a ainm i n-ogham*, his name was written in *ogham*. At any rate, I take it that they were looked on as *ogham* in the 14th or 15th century, at which period it is probable that *Oidheadh Cloinne Tuireann* first assumed the form in which we now know it.

As regards the present, as compared with the former, state of the hill, I have received the following communication from the Rev. Thomas Boyle, C.C., Knockbridge, Dundalk:—

'I am happy to inform you that I have settled the whole matter about *Cnoc* (or *Ur-chnoc*) *Chéin mhic Cáinte*, as the people of the locality call it.§ There is no discovery about the matter, as the neighbours all have the above name and tradition about the hero or 'giant' (*gaísgid-heach*). The old people about talk Irish. One of them, Bernard or Brian Lamb, who talks Irish *go leor*, gave me an account in Irish and in English. I asked him was there anything peculiar about this Killen Hill or any other name for it.

'Ah, Father,' he said, 'we old people call that *Cnoc Chéin mhic Cáinte*.'

I called on J. D. Bell, Esq., the proprietor. He was the essence of kindness, and gave me a full account of the affair, as follows: Captain Forde was owner of the property at the beginning of the century, and worked one limekiln. Mr. Dickie possessed it next, made progress in lime industry, erected two more kilns, and worked hard with the *three*. *Cnoc Chéin* is a huge mass of limestone; so he quarried a great ravine up the north side, attacked the summit in 1826, and cut off the apex to a depth of *twenty feet*. The grave came down intact from its erection till Mr. Dickie's 'progress' in 1826. The grave itself was on the very apex of the hill, and was like the 'giant's' grave at Proleek, Ballymascanlon. Here is an important point about Killen grave: As mentioned before, and as Mr. Bell particularly remarked, the hill itself and country around show nothing but *limestone*, yet the boulders surrounding the grave were *sandstone*. These grave-stones were scattered about the locality for gate-posts,

† This stone is still extant, though sadly damaged. It now lies flat on the ground beside a smithy, formerly the chapel. It has two iron holdfasts in it. I trust Mr. Bell will save it from further vandalism, by placing it beside the hill.

§ At Lislea, near Slieve Gullion, I heard the name also as *Cnoc Chéin mhic Cáinte*, and was informed that it was the hill on which "Dickie's Kilus" were, and situate six miles to the south of Lislea.

&c.; some of them had *old-fashioned ornamentation or tracery*. Mr. Bell gives his account from general knowledge of people around, but especially from a man, dead 20 years, at the age of 80, *who was at the opening of the grave in 1826*. Brian Lamb said what was found in the grave were an urn (or bowl) and an iron bar, 12 feet long—the giant's spear. Mr. Bell says this 'spear' was *not iron*, as the times were previous to the iron age, but a long dressed shaft of *stone*, and 'like an iron bar.' Present state of hill :—Densely planted ; and heavy undergrowth, particularly in the ravine quarried, and on summit. Trees not old—the work of Mr. Bell. I think. No trace of limekilns—removed a few years ago by Mr. Bell, who succeeded Mr. Dickie as proprietor. A mound on summit reached by 10 or 12 steps of stone, is regarded by *many* as the *grave*, specially preserved by Mr. Dickie ! Whereas, Mr. Bell states this mound is a heap of rubbish flung aside from the quarry, and that it is twenty feet under the spot of the genuine grave. The stone steps were placed there by Mr. Bell himself. No view from the hill, the trees are so close ; a little glimpse, perhaps, northwards. Height from base to present top=70 to 75 feet. Add 20 taken off—originally about 95 feet. Killenmore=Cnoc Chéin. The small hill adjoining is Killenbeg ; no ruins on it. There was a small lake or pool at the foot of the hill, and at the very edge of the chapel site (a chapel and graveyard were there formerly) till drained by Mr. Dickie. I saw the spot, now half-pool, half-marsh. There is a townland of Cane (Cein ?) at hand, and burying-ground of Cane. There was a fort or rath in field opposite Killen ; this was removed or levelled by Mr. Dickie. The hill is situate at the door of Bridge-a-Chrin chapel, 2½ miles N.W. of Dundalk.

From the above accounts, it seems that a stone weapon, probably a spear, and a cinerary urn containing calcined bones, the ashes of the great Cian himself ! were found in the grave, when it was opened. It is not clear from this that Cian was a real personage and not an euhemerized god ?

Killin townland is in the parish of Kane. There is the following reference to this in the Ordnance Survey Letters preserved in the R.I.A. : " Kane Parish, situated about 2½ miles N.W. of Dundalk, is called by the people in Irish *Céun Paraisle Chéun*. The name is formed from the pronounciation of the genitive case of *Séan*, John, which is invariably pronounced by the Irish-speaking people *Chéan*, as *toig Chéuin* (i. *tigh Shéain*), the house of John, *talamh Shéain* (pron. *Chéuin*), John's land, &c. However, in the name of the *Parish* the final *-un* is not attenuated. The people say the Parish took its name from *Séan mhac Cainte*, Shane, who was the son of Cainte, and one of the Giants of former days. It is said that this *Séan* was buried on a hill in Killeen townland, which hill is called by the people *Uir-cnoc Shéain* (*Chéain*) *mhic Cainte*. There were several graves found on this hill, and human bones in the earth, from which circumstance and the name *Cillin*, it appears there was formerly a church there. There is an Irish song composed about *Séan mhac Cainte*, the words of which we are endeavouring to get. In Kane townland there is a graveyard in which there is still burial, called *tae'pall Chéun*. . . . The Patron Saint of the Parish is St. John the Baptist, whose festival falls on the 24th June."

I too have noticed that many of the people now fancy that the name of the *gaisgidheach* was *Séan mhac Cainte*. This arises from the identity, in the local pronounciation of *Chéin* (gen. of *Cian*) and *Shéin* (gen. of *Séan*=*Seán*), and from the obsolescence of *Cian* as a personal name in the district.

O'Curry, *Atlantis*, vol. iv., p. 183, note 188, thought that Cian might have been buried at the " present hill of Dromslain," situate near Dromiskin, between Castlebellingham and Dundalk, a hill that he supposed to be the same as *Ard Chéin*, mentioned in the ancient account of the battle of Crinna. It is strange that he did not hit on the right place which was so easy to find from the popular local tradition.

BALLRICHAN IN 1747.

The following is Wright's description :—

" This plate is a Representation of Part of the pleasant Peninsula of *Ballrichan*, in which are still remaining the evident Marks of a *Druid's Grove* or Dwelling, which to form a more perfect Idea of, according to the accounts given us of the Seats and Habitations of those knowing Men, we are to imagine was once surrounded with fine old Oaks, forming within an awful solemn Shade. The large Stone Pillars at F seem to mark the Entrance or Approach to it, and G which is nearly the Centre of the Solun, above the Banks of the two bordering Rivers, we may conjecture was the principal Abode or Residence of the chief *Druid*. At A there is a Circle formed of five large Stones upon the Top of a little Hill, which probably may have been a place of Worship. C seems to have been a Carned (of which I shall say more hereafter) and B I take to be

a Burying-place, or sort of Family-sepulchre, in which, from what I have discovered in such like Places, I suspect there are several Urns, Bones, &c. E, H, and I are probably monumental Pillars, such as we read were erected for *Rachel*, *Gen.* xxxv. 20, and by *Absolom* for himself, 2 *Sam.* xviii. 18. *E* and *F* are the Stones represented at E and F in the Plan, in a larger proportion, and K is the Castle of *Ballrichan*. *Ball* signifying, in *Irish*, a Place or Dwelling."

BALLRICHAN IN 1907.

Ballrichan, in 1907, is a cultivated field, just a plain bit of common earth growing crops like any other field about. You might walk over it every day in the year, and you would not suspect that it ever was anything but a cultivated field, so diligently has every trace been swept away.

I can find no account when and by whom the "reclamation" of the field was carried out.

BALLYNAHAITINNE IN 1747.

Wright says:—

"This Plate Represents the ruinous Remains of a Temple or Theatre on the Planes of *Ballynahatne*, near *Dundalk*; 'tis enclosed on one Side with a Rampart and Ditch, and seems to have been a very great Work, of the same Kind with that at *Stone Henge* in *England*, being open to the East and composed of like Circles of Stones within. But it appears to be much older, many of the Stones being broke, and others removed: The Number of large ones in the outward Circle, I judge to have been originally ten, and answering to the Number of Generations from *Adam* to *Noah*."

BALLYNAHAITINNE IN 1907.

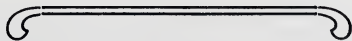
Gone! cleared away; its very site not exactly known. The townland of Ballynahaitinne is still there—*Baite na hAitinne*, "the Town of the Furze," but there is no Irish Stonehenge to be found in it. The site of this lay somewhere near the railway line, and some persons believe that it was destroyed when the railway was being constructed. But Rev. Father Lawless was assured by an old man that it was not in existence at the time of the construction of the railway line.

I have read or heard it stated somewhere that this place was the site of a school of astronomy. Its position on the plain, with a semicircle of mountains around would enable an ancient astronomer to observe and mark the places where the various heavenly bodies appeared on the horizon at different times of the year.

The stone circles shown in illustration may also have been for the same purpose. That they had a purpose is most certain: what it was we can only conjecture.

Peace to the ashes of Thomas Wright! But for him we of this generation should never know of the existence of these mysterious monuments.

HENRY MORRIS.



THE MEN OF COUNTY LOUTH IN THE DAYS OF CUCHULAINN.

MacRoth, the herald of Queen Meave, brought her an account of every Ultonian tribe or clan as they arrived on the battlefield, and the following is his description of the men of Muirtheimhne:—

"Lastly came a clan which counted no less than thirty hundred blood red, furious warriors, crimson-faced men. They had long, fair, yellow hair, splendid, bright countenances, and sparkling kingly eyes: and they wore glossy, long, flowing robes, with noble brooches of gold, pure-shining gauntlets, and shirts of striped silk. These were the men of Muirtheimhne."—O'Curry's *Manners and Customs*, vol. iii, pp. 96, 97.

Some Dundalk Song Books.

THE single sheet Ballads are still "with us" and are vended, even in Dublin, occasionally, by our street singers, but their predecessors, the little eight paged song books, have died out and only rarely are to be found in country houses or at book auctions. It may be thought that such ephemeral and often vulgar and trashy "literature" deserved to perish completely, but to this view I venture to dissent strongly. The songs and ballads of our people are interesting in more ways than one. The ballads of each county, each town, differ somewhat and indicate the local taste of the time in ballads social, moral and political. The travelling ballad-monger knew, and judged, the local tastes, and had these little songbooks locally printed, sometimes without a printer's name or even a date. In these local productions are often found local allusions and records of local events otherwise forgotten, perhaps, though more general topics form usually the subjects of these songs. I have in my collection four of these song books printed in Dundalk, and some short particulars of them may interest the readers of this Journal. They are dated from 1806 to 1808. Each has a very rude woodcut on the front page. The following are a list of the songs or ballads in each:—

- I.—A favourite song, called *Grattan and Latouche*, to which are added : 2, *The Beautiful Maid* ; 3, *Paddy's Ramble to London* ; 4, *Nobody Coming to Marry me* ; 5, *Dear Little Cottage Maiden*.
- II.—*The Will*, to which are added : 2, *Love and Scorn* ; 3, *Drinking Song for the Ladies* ; 4, *The Pyeman*.
- III.—A new song called *The Habit Shirt and Pogeys*, to which are added : 2, *The Snug Little Island* ; 3, *The Shipwrecked Tar*.
- IV.—A new song, called *The Sporting County Meath Boys*, to which are added : 2, *Poor Tom* ; 3, *The Rambler from Clare* ; 4, *Prince Eugene*.

These songs are almost all of a general nature, only three having a local subject, and even these relating to matters outside the County Louth—i.e., *Grattan and Latouche*, *The Rambler from Clare*, and *The County Meath Boys*. Still we can judge from these something of the taste in ballads of the Anglo Irish of Dundalk and its neighbourhood a century ago, and, perhaps, our local members could discern local indications in some of these songs (which I am unable to do), if they could read and carefully examine these song books. For example, is "Pogeys" a local name or term for any part of female wearing apparel?

There is one point, however, of special interest, namely, that in the song entitled *The Habit Shirt and Pogeys* there are two stanzas in Irish, phonetic no doubt, but they would not be put there if their readers or hearers knew nothing but the "Deapla," and shows that the ballad singers catered a little for the Gael as well as the Gall.* It would be interesting to know if any of these ballads are still sung or known in the County Louth.

There are many other Dundalk Songbooks in the British Museum, and also some in the Royal Irish Academy. Some day, perhaps, these will all be carefully examined and the local matter in them noted down and published in this Journal.

If any readers of this Journal have any local songbooks, I hope they will communicate particulars to me or to the Editor.

A reproduction, by photographic process, of the front page of one of these little song books is given here to illustrate this article.

E. R. M'C. DIX.

* Mr. Joseph Lloyd has very kindly rendered the two Irish stanzas into correct form, and his rendering and translation is subjoined. It is very difficult to achieve a task of this kind where the Irish is spelled phonetically and in Roman type, and even Mr. Lloyd, with his special skill and knowledge, has to note as uncertain some of his renderings and consequent translation.

A New Song, called the
Sporting county Meath Boys.

To which are added,

2. Poor Tom,
3. The Rambler from Clare,
4. Prince Eugene.



Dundalk, Printed in the Year 1808

Óá breicpeá caebe ir cnuinn-pógairde (?) ar rtaclán móir de éarlín buirde,
le fairiún nó caoi iao (?) éa n-fuist rí truaigheac aét oirgeo le suairne A, B, C.
Á, uar mo éirgea (?), chier mo rgeala, maé nó réan níð naé ual,
le coileáir bhréagac ruar geal bhréagac faoi habit léineac éom uub le gual.

ná pór a' ghéag le habit léineac nó béir leat éagcaoin ar fead do faogail,
san bó san éitll ar fíor-óroic-béarla faoi fíor-mair (?) féile (?) sur b' ait an uir.
Saorleann í féin mar bairnigéan na bhréige nó an uile glé (?) sac níð éuair ar éuinn
le coileáir bhréagac ruar geal bhréagac asur habit léineac uonn (?) pizinn nó bonn.

If you should see a coif and a round "pogey" on a big stake of a yellow girl
In a fashion or way (?) they are not to be pitied any more than the "gowdy" of A, B, C.
Ah, by my troth (?), believe my news, luck or good fortune is a thing that is not natural
With a lying collar up white and Grecian splendid about a habit shirt as black as coal.

Do not marry the damsel with a habit shirt or you will lament it during your life;
Without a cow, without sense, with very bad English, with very good hospitality (?), that
the two are pleasant,
She thinks herself like the queen of Greece, or like every bright one, everything that went
over the wave (sea) (?)
With a lying collar up bright and splendid and a brown (?) habit shirt of a penny or a great.

Some Local Sheet Ballads.

THE book, whose habitat is 3. c. 27. in the Royal Irish Academy, is a collection, arranged for the Academy by Mr. E. R. M'Clintock-Dix, of 87 Irish Sheet Ballads in the English Language.

In that collection there are eleven which may have a local interest. I subjoin the titles, with the numbers they bear in the collection, and a note on each indicating the subject, etc.

8. "Bold Treanor O!"

This is a lament of a young damsel who fell in love with a young collegian in Drogheda College who becomes a priest. The other places named in it are Balingrove and Ballia-kill (*sic*).

19. "The Flower of Ballibay."

This is a Love-ditty, with culminating matrimony and settlement of the pair in Ballibay.

35. "Lament for the Murder of Caraher, a poor Widow's only son, who was killed in Dundalk by one of the Constabulary."

This is a lament by the sweetheart of James Caraher. The names of the Police are given as "McM —y" and "Sergt. G—n," and his death is attributed to his fearless adherence to the Church.

38. "The Lamentation and Downfall of Eliza Donald."

This is the lament of her husband, who murdered her at the instance of another woman and lay in Monaghan jail. He leaves a child in Carrickmacross.

40. "Liberty's Battle."

An appeal to the Electors to support "O'Reilly," and to gain freedom from the "Roden" party.

46. "Loss of the Ship NEWRY" (which sailed on 14th April for Quebec, with nearly 400 passengers, and was wrecked in Carnarvon Bay, when 235 lives were lost).

In this Lament the Captain's name is given as "Crosby," and "Warrenpoint" is mentioned.

66. "The Royal Blues of Shercocktown."

This is a song in praise of "Freemasonry." Dublin is mentioned, and "*The Cowan*," by which some person or class of persons seems indicated.

67. "The Rose of Ardee."

This is a love ditty and lament by a disappointed suitor, the Pride of Ardee being carried off by a young weaver, and the broken-hearted suitor rails at the faithless "Nancy," and threatens to betake himself to the army and drink.

69. "The Shady Groves of Sweet Ardee."

This is also a love ditty, but ends happily in a wedding.

80. "Usurpation Conquered."

This is a ditty against "the Corporate Tyrants," and avers great hopes for "Dundalk." It praises "Flanagan, Marmion, Clarke, Martin and Hill" as opposers of injustice, and gives as a final toast the "Glorious 5th of May."

81. "Alexander Dawson, Esq." An Election Ballad.

This is an election ballad in high praise of "the worthy candidate, Alexander Dawson, Esq., whose Virtues, Talents and Popularity not only secure him the Affections of the Inhabitants but entitle him to the interest of the Electors of Louth." His name occurs in each stanza, and the ballad calls for the independent voters to "raise him" to the chair. There are no place names. This election occurred in 1826.

These Sheet Ballads are quite distinct from the "Song Books," and much later in date.

Enpi ua muirgeara.



Family Papers.

IT is sad that so few people preserve their family papers once these papers cease to have any legal or mercenary value. And yet there is hardly anything that gives one a truer grasp and a more correct idea of the events of the past than these casual and incidental glimpses we get of persons, places, and things from private letters and documents. Public documents get into history, but public documents are formal, cautiously worded, often insincere, and generally of less interest than a private document bearing on the same matter. Hence private documents and family papers should be preserved: they may not seem of much interest to-day, but the current affairs of to-day will be history in a hundred years.

We may not be here to take interest in them, but there will be always someone to take interest in them.

“As the ivy that twines round the oak that falls,
As the moss that clings to ruined walls,
Some hearts to the past will more fondly fly
Than to stars that shine out in the future's bright sky.”

There always have been, and always will be such people—and they are not amongst the lowest strata of humanity—and they will be grateful to us for having left them papers giving them delightful vistas into a past they are trying to pourtray or understand. They will revere our memory, and may perchance occasionally breathe our names coupled with some kindly benediction. This then is a plea for the preservation of family papers; and as a kind of illustration of the importance of this, as well as to preserve them in a more durable form, I subjoin an account of some family papers that have come under my notice. The first I will call

THE BELLEW PAPERS.

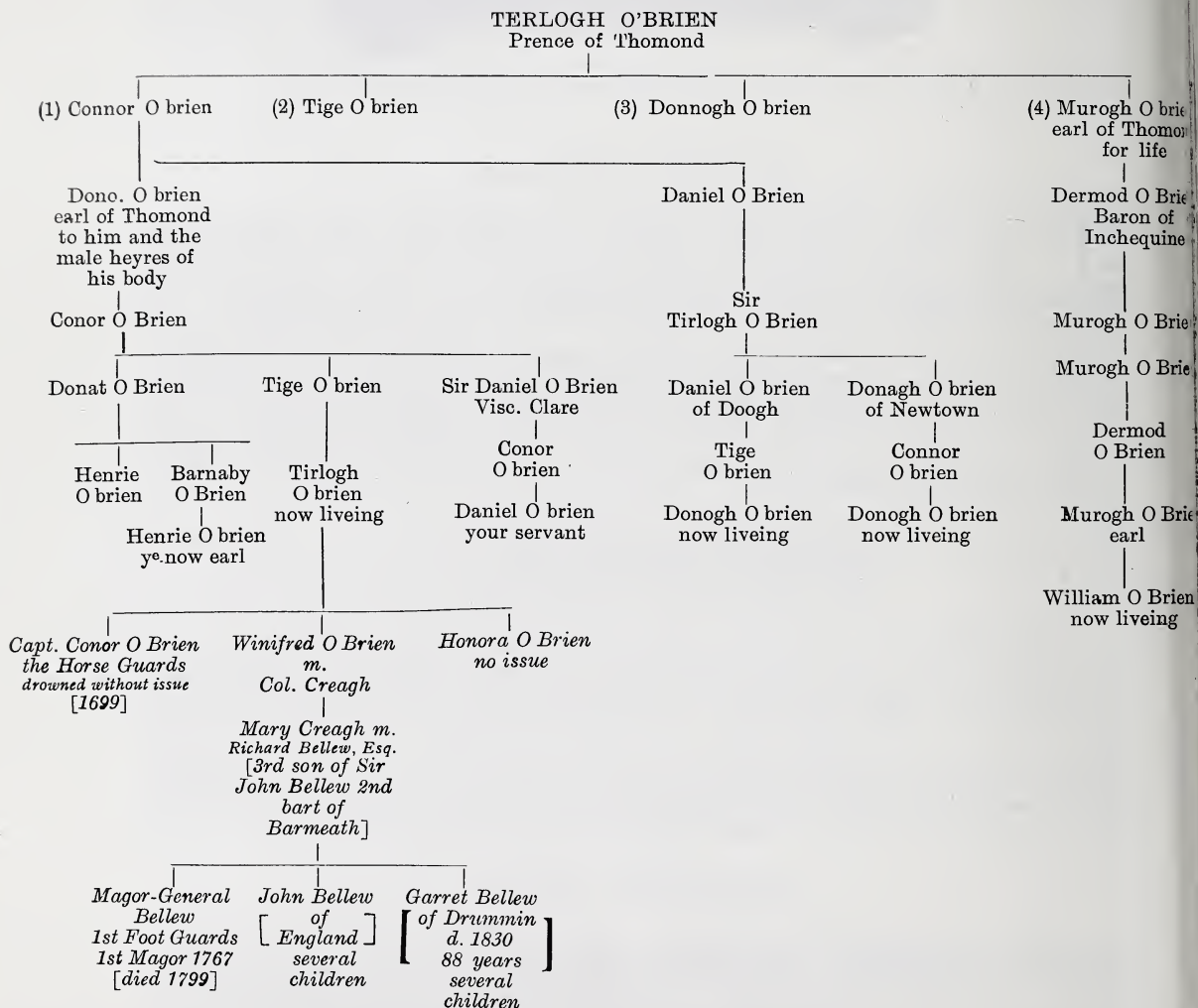
They are in the possession of Mr. Bernard Gerald Bellew, of Drummin, Dunleer, a member of our Society. The Bellews are of Norman extraction, and Mr. Bellew, who is well versed in genealogy, traces his ancestry back on the male side to a “Belew” who fought with William the Conqueror at the Battle of Hastings (1066). For clearness I will enumerate the papers according to the alphabet:—

A.—The first document has the following superscription on the back:

“1682: The pedigree of my famelye. Sent from Lord Clare to me. Thomond.”

The pedigree which follows was evidently compiled by the Lord Clare who humbly calls himself “Daniel O’Brien, your servant (see below), for “Henrie O’Brien, ye now earl.”

The body of the pedigree, printed here in Roman type, is in the handwriting of Lord Clare. The part printed in Italics was added on by Major-General Patrick Bellew, and the words in brackets are inserted by Mr. B. G. Bellew, who at present holds these documents. The spelling, &c., of the original is preserved. Mr. Bellew is a grandson of the last man mentioned here, Garret Bellew, who died in 1830.



B.—Most of the other papers are in some way or another connected with this Major-General Patrick Bellew. He took part in the American War of Independence, and here is his Will, written before he entered into the campaign. It is written in a small, neat, regular, hand, free from erasures or corrections, but with a more capricious use of capital letters than was customary even at that time.

ON BOARD THE ATLANTIC TRANSPORT, NEAR NEW YORK,

May 24th, 1777.

In the name of God. Amen. I, Patrick Bellew, Lieutenant in His Majesty's First Regt. of Foot Guards, Being sound in mind and body, but now engaged in the service of my King and Country, and thereby liable to dangers, do hereby declare this to be my last Will & testament, and all written with my own hand. Being possess'd of no landed Estate, I do not think it necessary to have this will made in form, &c., &c., but hope it will clearly express my intentions. Having Thirteen Hundred pounds Irish due to me of Counsr. Matthias Finucane, of Ennis, in Ireland, for which he pass'd me a bond & judgment, with the Interest of six per cent. on said bond, which Interest actually amounts to Seventy-Eight Pounds Irish money. Imprimis I order Eighty-Six pounds English to be pay'd to the Exrs. of the late Col. Edmund Nugent, which Eighty-Six Pounds or thereabouts I borrow'd from him abroad. To my kind friends, Sir Patrick Bellew and Lord Gormanston, I bequeath a gold ring to each, both in Value about Eight guineas. I bequeath to my sister, Elinor Bellew, Twenty Pounds a year of said Interest for her life & in remainder to her Eldest child, if she should have one. If not, said annuity must revert or go to my brother Garret, alias Gerald Bellew or his lawful heirs; & in failure of them to my brother, John Bellew, & his lawful heirs for ever. I also bequeath to my said brother Garret Thirty pounds a year of said Interest to him & his lawful heirs for ever. But in failure of said lawful issue, said Thirty pounds a year is to go, after his death, to my said brother John—that is to say, after the death of my said brother Garret. I also bequeath the remaining Twenty-Two pounds a year to my said Brother John and his heirs for ever, Requesting, however, that as long as my father lives he will every year at different times give him half that sum. I don't leave my father any other mark of my duty & affection, because his kind Nephew, Sir Patrick Bellew, takes care of him. To clear up any doubts that may arise from the foregoing distribution, I shall endeavour concisely to recapitulate & explain.

Finucane's debt to me—Thirteen Hundred Pounds Irish—

To the Heirs of Col. Nugent,	..	..	..	..	£ 86
Sir P. Bellew & Ld. Gormanston,	..	..	..	..	9
					<hr/> 95
Another ring to Miss H. Bellew, of the value of five pounds, which makes a					
Hundred Irish,	..	..	..	..	5

£100

There remains Twelve hundred pounds Irish, which I wish may be continued out at Interest, and which will just pay the Legacies on the other side—viz.:

				£ Irish.
to my sister, &c., &c., reversn.,	..	..	..	20 a year.
to my brother Gerald, &c., &c., reversn.,	..	..	..	30 a year.
to my brother John for ever,	..	..	..	22 a year.

£72

If I should have any other debts my brother Garret, alias Gerald Bellew, must pay them out of my effects, which will more than answer to the best of my believe, being chiefly as follows:—

To Anderson, Taylor, about Seven pounds. (He has cloaths). To one Lee, a hardware man, that lives in a Court opposite Yates, Hoseir, in the Strand, about two Guineas. To Jefferies in the Strand, or his partner, Davy, about seven pounds. This, except seventy-two pounds ster. interest advanced me by Sir Patrick Bellew, which must be first pay'd before any legacy, is all I recollect, And I appoint said Sir Patrick Bellew, Bart., of Barmeath, Ireland, to be my sole Execl. and Admenistrator.

Witness my hand,

This 25th day of May, 1777.

PAK. BELLEW.

C.—The next two papers bring together in peaceful juxtaposition two of the greatest names in English political history in the eighteenth century, viz.: Lord Chatham—the elder Pitt, and Lord Holland—the elder Fox. Bitter political opponents they were, the one hated and the other esteemed by his sovereign, and here are traces of their hands, penned while the “fitful fever” of political strife stirred their minds. The writing is faded and dim, like the causes over which they fought. Lord Chatham, owing to the hostility of the Court spent the greater part of his life out of power, but from 1757 to 1761 he was Prime Minister and Secretary

of State. During this period he, as Secretary of State, appointed Patrick Bellew as Ensign to the 74th Regiment of Foot, commanded by Major-General Talbot. Here we have the original commission of appointment to "our trusty and welbeloved Patrick Bellew, gent," dated from St. James', March, 1761, in the first year of the reign of George III.

"By His Majesty's command,

W. J. PITT."

The signature, of course, is the only thing interesting about the document. Pitt resigned office the following October.

D.—Lord Holland's paper is an autograph letter to Patrick Bellew—now Captain—advising him about his health.

On the back is the following:—

"To Captn. Bellew" (in Holland's hand).

"From Lord Holland" (in Bellew's hand).

On the face:—

"For Captn. Bellew."

(Here follows a medical Receipt in medical terms).

HOLL.(?) MED. NICE.

April 17 Anno 1770.

I thought you would like this better *wrote* in a Medical way. But if you can get at Marseilles good sarsaparilla Boil three ounces of it in Two Quarts of Water down to one and drink when you get up $\frac{1}{2}$ pint, and as much when you go to bed; warm it a little, and take no wine, and drink no mineral Waters. It will cure you. If more should be necessary at Montpellier you'd find good surgeons. Don't find Physicians.

HOLLAND.

Lord Holland, who had amassed an immense fortune as Paymaster of the Forces, travelled much on the Continent. He died some four years later.

E.—The next is a faded document in the handwriting of Major-General Bellew. It bears no date, but was written presumably a short time before his death in 1799. It is in a poor hasty script, and is full of erasures and corrections. Though rather lengthy, it appears to be intended as an epitaph. It is surmounted by a roughly-drawn sketch of the crest of the Bellew family:—

SACRED TO THE MEMORY
OF
MAJOR-GENERAL PATRICK BELLEW,
FIRST GENTLEMAN OF THE PRIVATE CHAMBER.
TO HER SACRED MAJESTY
AND LIEUTENANT GOVERNOR OF QUEBEC.

In 1762 he served very meritoriously as Engineer at the siege of the Havana. He planted the colours of the 56th Regiment on the Breach at the storm of the Moro Castle, in consequence of which gallant action he was that day appointed a Lieutenant of the Royal.

In 1778 he was shot through the lungs in the Battle of Monmouth, in America, where he served with the greatest credit during the whole of the war.

In 1793 he was very actively employed at the siege of Valincunus and blockade of Dunkirk and the retreat to Menin, which campaign totally destroyed a constitution already much impaired by his long & meritorious service in the defence of his king and country.

On the back of this document are the following peculiar instructions:—

In case of M. Genl. Bellew's Death he orders positively that no Mutes shd. be at the Door. Two persons shall be sworn before a Magistrate, that one shd. watch within his Bedroom during the Day and the other during the night, to take care that no one enters the room through impertinent curiosity either by Day or Night. The said M. Genl. Bellew to be buried the fifth Morning after his Decease at Day-break, without pall Bearers or any such Nonsense, and within the Abbey Church of Bath.

It would be interesting to know is there any tombstone or other monument to Major Gen. Bellew in the Abbey Church of Bath.

F.—It would appear that the credit of planting the colours on the Moro Castle was disputed, and that one "Jack Hardy"—another Irishman presumably—also claimed the honour. For here is a letter from "Rice Price, Leigh Lodge, near Bristol, July 6th, 1796," to "My dear old friend," Major-General Bellew, Arlington St., St. James', London, averring that

"I give my most solemn testimony that you planted the colours of the 65th Regt. in place of the Spanish Standard at the storm of the Moro Castle, the circumstance attending your doing it are as fresh in my Memory as an occurrence of yesterday, &c., &c."

The Moro Castle is an antiquated but conspicuous fortification still seen at the entrance to Havana harbour.

G.—The next document is subscribed on the back "Coll. Bellew's very hard case." There is no signature, but it looks to be in Bellew's own handwriting. It is a recital of pedigrees and family history, and is incomplete, but it would appear from it that Colonel Bellew even preferred claims to the Earldom of Thomond.

H.—The next is a long and intricate pedigree of the O'Briens, and other families that intermarried with them, and is entitled on the back "Pedigree of the Earl of Thomond to Winofred O'Brien, alias Creagh."

Mr. B. G. Bellew claims that the Creaghs are descended from a branch of the O'Neills who went down to Limerick during the wars with the Danes. He says, further, that there were 33 Mayors of Limerick of the Creagh family.

I.—This is a letter from the Earl of Thomond, dated from London, 1772, to Major-General Bellew, whom he addresses—"Sir." Its contents are unimportant.

J.—This is a beautiful map (9 ins. by 13 ins.) that may have been the work of Major-General Bellew, but it bears no signature, nor even initials. It is entitled :

A Plan of the environs of Warbourg with the disposition of the successful attack made by H.S.H. The Hereditary Prince of BRUNSWICK on the French Reserve commanded by the Chevalier de Mui, July 31st, 1760.

K.—Lastly we come to a printed document which may have some local interest. It runs as follows :—

CERTIFICATE FOR A £20 OR £50 FREEHOLDER.

At a Sessions of the Peace, held at Dunleer, in the Co. of Louth, on the 2nd day of November, in the year of 1801, by adjournment, I do hereby certify that Gerald Bellew, of Drummin Castle, Esq., has duly registered his Freehold at these present Sessions of the Peace, and that the following is an exact Copy of the Oath sworn by him for that Purpose, and delivered to me by the Court, to be filed and kept among the Records of the County :—

"I, Gerald Bellew, of Drummin Castle, in the County of Louth, Esq., do swear that I am a Freeholder of the County of Louth and that I have a Freehold therein, arising from lands of the clear yearly Value of fifty pounds at the least, above all Charges payable out of the same, lying and being at Drummin, in the Parish of Dysart, townland of Drummin, and Barony of Ferrard in this County, and that the said Freehold does not arise from a Rent Charge; and that the said Freehold is not set, or agreed to be set, nor do I intend to set the same to the Person or Persons from whom I hold it, or to the Heirs or Assigns of such Person of Persons, or to any one in Trust for him, her, or them, and that I have not agreed to set it for the Term for which I hold it, nor have I procured it fraudulently, nor has it been granted fraudulently, or in Exchange for a Freehold in any other County,

GERALD BELLEW.

Signed by us in open Court,

Countersigned in open Court by me,

J. BOURNE, Clerk of the Peace.

JOHN FOSTER, }
J. MACAN, } Justices.

J. BOURNE, Clerk of the Peace.

These are the most important, but not the whole, of the documents possessed by Mr. Bellew. He says that in his young days there were two small sacks of letters and other documents. With the exception of what he has preserved all the others have been destroyed.

It is a great pity there is not a local museum where such documents could be safely preserved.

The next papers I have to deal with are in the possession of Dr. Richard Marlay Blake, Ravensdale, and I shall call them

THE BLAKE PAPERS.

They are chiefly legal documents, and they have nothing to do with County Louth, hence I cannot go into them in detail to the same extent as the Bellew papers. For a County Galway archæological society many of them would deserve full publication, as they deal almost exclusively with persons and places in Galway.

There are twelve vellum documents—all legal, two of them being in Latin. Some of these are very large, the largest being 30 in. by 24 ins., and many of them have seals attached, while one or two of them are adorned with magnificent ornamental scrolls. The most remarkable seal is one of Charles II. It is six inches in diameter and was originally attached to Letters Patent of Charles II., granting certain lands in Galway to one Marcus Lynch. This "Marcus Lynch fitz Peter of Galway, Merchant," must have been a great man in his day for no less than five of the documents refer to him—all dated 1676, 1678, and thereabouts—while one dated 1764 is a lease granted to "James Lynch fitz Marcus," who may have been a son of the old financier.

Three other documents, one a lease (1680) and two others being deeds of release (1680 and 1692), deal with transactions with "Marcus Lynch, now of Geraghclure, Co. Mayo, Gent." If this is not the same person as Marcus Lynch fitz Peter of Galway, his methods of business were the same—namely, to get possession in fee simple of certain lands, houses, tenements and appurtenances in consideration of a loan.

Even titled English adventurers in Ireland turned to this shrewd Galway merchant in their financial straits, and were quite ready to pledge their landed possessions in return for financial aid. Here we have a bond (1676) signed and sealed by William (Brabazon) Earl of Meath, Edward Brabazon and Chambre Brabazon given as surety for a loan of £1,000 received from "Marcus Lynch of Galway, merchant." Such is the general nature of these documents, bonds, deeds, judgments of court, fines, certificates, all dated in the seventeenth and early eighteenth centuries, and all dealing with the Lynches, Blakes, Joyces, and other familiar western family names.

With this brief notice I must dismiss these formidable-looking vellum MSS. and pass on to four or five paper MSS. which turn out to be far more interesting. They are frayed and worn, and in some cases very difficult to decipher. Perhaps the most rare and important of these papers is a petition presented to what is now known as the Confederation of Kilkenny, and the reply of the Supreme Council, signed by the lords, bishops, and other leaders of the Confederacy. The script was never very legible, even in its palmy days, but is now much less so, as this is the most torn and abused of all Dr. Blake's papers.

The following is the text of the document, as far as it can be read :—

TO THE RIGHT HONBLE. THE SUPREAM CONSELL,

THE HUMBLE PETITION OF ANDREW LYNCH.

Most Humbly shewing that the nobility and gentry of the County of Mayo by their Commission or letter of Attorneye, dated the sixt day of October Anna Dm., 1639, have authorised yor. supplt. to prosecut the ministers, ficialls and apparitoes (?) of the Dioceass of Tuam for exacting extraordinary fees in the execution of their offices.

In pursuance whereof yor. petitioner hath after many great travailes and expenses obtained redoucement (?) and supression of the said severall expenses. In consideration whereof the said Provinciall Consell of the said province have by their general (?) order of the 15th of September Anno domini, 1642, granted unto the petitioner the freedom of eight quarters and three cartrons in Ballymagillon (?) in the said County of Mayo from all manner of county charges during the continuance of this yor. last warr (?).

Then he goes on to quote in support of his claim the authority of the Provincial Council by their order of 2nd December, 1642; the General Assembly by their order of 22nd June, 1643; the Supreme Council by the order of 19th April, 1644; and the Supreme Council and Committee of Instructions (?) by their order of 27th July, 1645; and finally complains that he

Is driven from time to time to attend personally at all assemblys, consells, and judications for feare any such orders may be surrophisiusly gained, to his extraordinary charges, far exceeding the benefit of his said freedom.

The reply is as follows :—

BY THE SUPREAME CONSELL
OF CONFEDERATE
CATHOLYGS OF IRELAND.

Kilkenny, 9^o of April, 1647.

Upon consideration of this petition and. . . (two lines here torn) . . . Connaught and . . . forasmuch as in pursuance of the second* of the last generall assimby it is not our intention to continue any freedom or exempson from contributing unto the publyg service of the Kingdom. It is ordered that the Comer. Generall for the province of Connaught shall prescribe and setell some way or course (?) for the petrs. relife and satisfaction equivalent to the exempson and freedom hitherto allowed him in manner as within specified. And . . ? . . such . . ? . . It is ordered that the petitioner shall have and enjoy the full and uninterrupted benefit of the said order of exempson according these. . ? . . And all Comandrs. whatsoe [ever ?] sivill C. martiall (?) Comers. of Conty. . . ? . . within the said Province are hereby to take notice.

Antrim.	Athenry.	Lowth.
Musgerry	Eneas. Clogher	Torlaugh
Jos. Clonfert	Nico. Fernen	O'Boyle
Eill. Lymer	Patr. Darcy.	

This is but a copy, for it is endorsed on back, "The copy of the Supream Consell order for my freedom."

When the Confederation of Kilkenny had ceased to be we find this same Andrew Lynch—presumably—just as active in looking after his interests and pressing his claims under the Cromwellian regime.

The next document is a copy of one issued by Cromwell's Commissioners, and is endorsed : "Andrew Lynch his order." It runs thus :—

BY THE COMRS. FOR SETTING OUT OF LANDS TO YE IRISH IN YE PROVINCE OF CONNAUGHT AND
COUNTY OF CLARE.

In pursuance of the Decree of the Comrs. for Adiudication of the Claymes & Quallifications of the Irish granted in the behalfe of Andrew Lynch fitz William, of Galway, Merchant, whereby hee is adiudged to have two third parte of the estate (by virtue of the Articles of Gallway wherein hee is comprised) sett out to him in Connaught, or Clare, It is ordered and he is hereby empowered to enter into and take possession of the lands ensueing—viz., (158 acres of land in parish of Cong, County Mayo), &c., &c., and the High Sheriff of the said County, or his Deputy, is hereby required and authorised to put him or his assignes into possession of the premises, taking for his paines one shilling and noe more.

Dated at Loughreagh, the 28th of May, 1657.

JAMES CUFFE, HENRY GREENWAY,
WM. EDWARDS, CHAS. HOLCROFT.

The originals of the above ffinall settlemt. was delivered unto me by my brother, John Lynch, wch. I promise and undertake to deliver him back uppon demande, as written by my hand the 8th of October, 1676.

——— LYNCH.
Witness.

The next document is facetiously described by Dr. Blake as "one method of dodging the penal laws."

Patrick Blake, of Galway, a Catholic, comes to an understanding or agreement with one Robert Ruthven Cocking, a Protestant and a Dublin "pereukemaker," and the latter holds Blake's lands in trust for him—lands which Cocking probably never saw, and thus Blake was enabled, through the good offices of the "pereukemaker," to keep possession of his lands in defiance of the wicked penal code.

The next document is endorsed "Certificate of my Conformity in 1765," and when we open it, it turns out that the gentleman who conformed was a Blake! This was too much for the doctor, so he notes this paper as "Method No. 2 of dodging penal laws—viz., the eldest son conforms," evidently suggesting a doubt as to the genuineness of the change in the religious opinions of his namesake. It reads as follows:—

John, by divine providence, Lord Archbishop of Tuam. To all to whom these presents shall come greeting:

We do hereby certify That Martin Blake, Esq., now an Inhabitant of the Killerinan in the county of Mayo hath renounced ye Errors of ye Church of Rome and that he was by our Order recd. into the Communion of the Church on Saturday ye twenty-first day of September, 1765 sixty-five, and that the sd. Martin Blake is a Protestant and does conform to the Church of Ireland as by Law Established.

In Witness whereof We have caused Our Archiepiscopal Seal to be hereunto affixed this 21st day of Sep., one thousand seven hundred and sixty five.

JOHN TUAM.

SEAL.

Inrolled the twenty-seventh day of Sep. in the fifth year of the Reign of King George the Third.

JOHN LODGE, *Dy. Clerk & Keeper of the Rolls.*

This closes our list of Family Papers. But to see these old documents, and read the faded writing is much more interesting than to read their contents here in cold uniform type. To my mind, few things impress us so vividly with the vanity of human life and human ambition, and human strivings as a piece of old writing. Few things bring you into such close contact with the mind of a departed one as a bit of his handwriting. The coat that he wore, the sword he fought with, the pen he wrote with, the book he read—none of these things gives us a peep into his mind such as a piece of his writing does.

See the care of this writing; the hurry of that. See here a letter mended lest it might be misunderstood, there a word changed; here a word struck out, and again a word inserted. And as you dwell on these observations, and ponder on them you can imagine you feel the writer's heart throb and his brain pulsate as he concentrated his whole mind and soul on that faded manuscript now lying before you. And the hand that wrote that is now turned to clay, and the brain that beat time and tune with the thoughts set down there has gone back to mother earth; yea, even the very hopes and fears, and aspirations, and ideas that fired the mind of the writer and prompted those sentences are now as dead and gone as the material hand and brain. And the frail paper has outlived them all, but it too is fast mouldering to decay. Let us preserve it as long as we can, for if there are sermons in stones, much more is there in that old document a most convincing sermon on the vanity of life, and the hollowness of its transient gains, and we rise up from its perusal better mortals, less infatuated with time, and more in touch with eternity.

HENRY MORRIS.

Place Names and Legends.

ΘΡΟΙΘΕΑΘ ΒΕΙ ΑΝ ΔΙΡΕ (The Bridge of the Ford-mouth of the Slaughter) is the name still given to the bridge between Carrickedmond and Lurgankeel, a little beyond Kilcurry Cross on the road leading to the Fews. The tradition of sanguinary battles and great slaughter from time to time at this point has been handed down, but who the belligerents were is unknown.

ΔΡΟ ΝΑ ΣΤΙΟΘ ΜΟΡ (The Height of the Great Stones) is the name by which the hill in Carrickedmond overlooking this bridge is known to all, and, as shown by Wright in *Louthiana*, it was a very appropriate appellation. It is sad to think that not one of the hoary sentinels seen and depicted by Wright 160 years ago is standing on the hill to-day, but weather-bleached stones of immense size are plentiful at the back of an adjacent fence. Old men have told me that their fathers saw them in position, some enclosing what is commonly called a giant's grave, and that **τορὸς-ρατ** (ill luck) soon overtook the daring man who demolished this ancient place of supposed Druidic sepulture.

ΤΟΒΑΡ ΒΑ-ΡΕΑΣ (The Well of the Twelve Men) is in the immediate vicinity, but who the twelve men were from whom this once much-frequented well took its name is a matter of conjecture. Some maintain that it was so-called after the Apostles, and that in the beginning of the last century, as they heard from their parents, it was looked upon as a most holy well and visited by numerous pilgrims. Others say that twelve wounded soldiers retreating from a battle in which the Irish were defeated stopped here to quench their thirst, that they were overtaken and cruelly put to death, and that it was from them the well got its name, which is still in everyone's mouth. If men, known to be fighting for their country, were inhumanly put to death and buried here, people coming to the well for water would kneel to pray for their souls, and it is not unreasonable to suppose that in the course of time the well, called **βα-ρέας** after those who were here slain and looked upon as martyrs, would come to be regarded as a holy place of prayer. Which is right, or whether either is right, is not likely now to be ever known for certain.

ΒΑΙΤΕ ΝΑ ΣΤΙΑΙΓΝΕ (The Town of the Skulls), now called Skull Hill, is the portion of Carrickedmond which adjoins Kilcurry Cross. Skulls and other human remains were frequently turned up in the fields around. Perhaps it was from a disastrous battle fought here that the soldiers, said to be buried in the lonely field near the well of **βα-ρέας**, were escaping when they were unmercifully slaughtered.

That some of the commanders were buried in the monumental pile on **ΔΡΟ ΝΑ ΣΤΙΟΘ ΜΟΡ** was also a local tradition which I heard many years ago.

Passing over other ancient remains in Carrickedmond with interesting legends attaching to them, I wish to direct attention to a stone monument or Druidic Altar in the corner of a field belonging to Mr. Larry O'Hagan, of Lower Faughart, only a short distance away. **ΣΤΙΟΘ ΤΟΣ ΥΙΛΑΘ** (?), as Mr. O'Hagan says it was always called, is a mystery and is likely to remain so, as local tradition regarding its origin has wholly disappeared.

On the rough stone of big dimensions (7 ft. 2 in. x 6 ft. 4 in. x 1 ft. 6 in.), which, supported in three places in a way that one would think by no means secure, covers this venerable relic of the forgotten past; there is not a word to tell for what purpose it was erected. Whether it was raised by the Druids from Ulster in pre-Christian days for the purpose of celebrating their rites, as is probable from the flimsy pedestals on which, not unlike the Proleek Cromlech, the ponderous superincumbent flag is supported, or that it was a treaty stone put there to denote part of the southern boundary of Ulster, or a monument in honour of some pioneer whom, long ago,

men admired and took this way of revering, will in all probability remain in dubiety for ever. We know that in this our day admiring men have raised on the borders of an African desert, where few of his countrymen will ever see it, a monumental cairn in honour of Cecil Rhodes, with only his name cut on the heavy granite flag that caps the structure.

In my youthful days, nearly 70 years ago, it was a common pastime with young fellows to have a game of football. When they were assembled on the meadow two of the recognised leaders stepped out and one would say *Ḃuáirim ort* to which the other would answer *leigim teat*. The challenger would then call to his aid the boy whom he believed to be the best of his acquaintance on the field, the acceptor next called and so it went on alternately till each had his number.

"*Ḃuáirim ort*," with his boys behind him, would now send a coin spinning in the air and "*leigim teat*," with his boys at his back, would call. The sides being thus determined, the selected boys, with elastic step and manly gait, would quickly get to their places. The ball was now thrown in, and the fun that delighted the old men's hearts began in earnest.

Now could be heard grandfathers of eighty stimulating the boys on the side in which their grandsons were playing and calling out "*Ánoir a Ḃuácaillí, ar aḡair tíb*." And whenever a lad made some brilliant play, no matter to which side he belonged, *Ḣo roe teat* was sure to ring out and be heard along the vale, coming back after some time from *Mac'ailí* as distinctly as the words left the mouth of the speaker. But should any local player be seen taking it easy he was sure to be named, and some old man would be heard saying to him "*Ṭabair aipe nó beir an bairí caillte a' beir na cunic (=cnuic) faoi b'pón ánoct*." This reminder of an immemorial tradition coming from octogenarians who heard it from men old as themselves, roused the energies of the laggard, strengthened the weak, and gave fleetness of foot to the exhausted, and almost always helped to win the day. *Delenda est Carthago* (Carthage must be destroyed). These words of Scipio fired the ardour and nerved the arm of every man in the Roman legions until the work of destruction was accomplished and Carthage was no more. In like manner *Ṭabair aipe nó beir na cnuic faoi b'pón ánoct* roused the ardour of many a tired lad to whom the words were addressed by some Irish scribes of the football field, and led to victory. The following is the tradition about the lamentation of the mountain "There was a challenge between the hitherto victorious Ulster athletes and strangers from afar. On the appointed day they met, and so cocksure were the Ulster heroes of victory that they did not think it necessary to do their best in the beginning, with the result that they were unexpectedly vanquished. There was universal consternation and strong men shed tears, but the mourners were reprimanded by some of sterner mood. Just then the summit of the mountain, as still often happens, was observed to be suddenly enveloped in mist, which quickly crept down its sides, and when those lamenting were told to dry up their tears, they exclaimed it was little wonder that they should lament when yonder mountain was crying with them—*Ṭa an ríab a' ḡut linn*: and *Slieve-gul-linn* (=the mountain is crying with us) is its expressive name from that good day to this." Such is the story as I heard it many long years ago from the lips of old Armagh men.

E. O'GORMAN.

[NOTE.—Another popular explanation of the name Slieve Gullion is *Slíab ḡol' fínn*—i.e., "the mountain of Finn's weeping," from the incident in "The Chase of Slieve Gullion," where Finn weeps after being transformed into an old man by the fairy woman for whom he found the ring. All such popular derivations are the purest creations of fancy. Mr. O'Gorman explains *béal an áipe* as a localism for *béal an áir*, which would be the correct form if the meaning is the "Ford Mouth of the Slaughter."—Ed. *L.A.J.*]



The Post-Norman Monasteries of Louth.

IN the pages of the first number of this Journal we dealt with the history of the ancient Celtic monasteries. The present paper is a continuation, and deals with the Anglo-Norman remains. Though fewer in number than the ancient ones, those of the Post-Norman period are scarcely of less importance. There were about a dozen in the County—two in Dundalk, one in Carlingford, one at Kilsaran, two in Ardee, and the remainder in and around Drogheda. So much can be said about the Drogheda monasteries that they deserve a paper to themselves, so, in the the present paper we shall content ourselves with the remaining six. For those who cycle I can recommend it as a very pleasant day's ramble to visit those six monasteries. The journey can easily be completed in a day without any danger of tiring yourself, and the route brings you past many other historic and beautiful places in addition to those with which we are going to deal. In this paper I will take the monasteries as they occur on the road, and, as our starting point, the most suitable place is Carlingford.

THE MONASTERY OF CARLINGFORD.

I think I like Carlingford better than any other town that I know. It is not, indeed, a handsome town—it is narrow, hilly, angular, and, to some extent, gloomy. But there is a medieval suggestiveness about it which brings you back many centuries, fills you mind with vague dreamings, and tells you what Carlingford once was. To the antiquarian it is a real gold mine, and, in addition, it is situated in the middle of scenery which is unsurpassed in Ireland. Before the coming of the Danes Carlingford did not exist. The ancient name for the lough was Cuan-Snamh-Aighech, or the Harbour of Aigheach's swimming, which brings to our mind some very old legends. In the ninth century the Finghoill or first Danish arrivals made Carlingford their headquarters. These old pagans had an eye for fine scenery, and, in addition, the isolated position of Carlingford, surrounded as it was by mountains, rendered them safe from attack. In the Anglo-Norman days Carlingford was always regarded as a position of great importance. About the year 1200 an English king visited the place, and as the wild Irish of the surrounding districts were giving trouble, he built a castle to overawe them. It is still there on the verge of the lough—a good type of Norman military architecture. There are other castles in Carlingford, and a fine old tholsel, while the legends connected with them are numerous. But we are digressing too much—it is with the monastery that we are to deal. It is a fine old ruin, situated on the other side of the road from the chapel. The main portion of the ruin consists of two long apartments. Except that the roof is gone, the shell

of the building is still perfect. In the middle of the main building, connecting the two apartments, is a square belfry supported by a fine lofty circular arch. The whole length of the principal building is about forty yards. On the west end—the end nearest to the road—are two square towers with a small turret in the centre. There are a great many windows, some large and some small. The large ones are decorated, arched, and splayed inwards. It is now very difficult to get into the belfry. You must climb about twelve feet on the outside of the south wall and then squeeze yourself in through a very small hole. Here you find yourself on a piece of jutting wall from which there are steps leading out on the battlemented wall of the western apartment. From this there are more steps leading up to the belfry, but the last steps are very dangerous. The belfry is a wide square building across the whole breadth of the apartment and battlemented on both sides. I would not advise any of my readers to walk through it, as the floor is liable to break away. To the south of the main building is another small ruin, connected with the former by a wall. It is not so old as the other building and is in a more ruinous condition. In the walls there are several niches, and the windows are small and pointed. On the summit of a neighbouring hill, to the north, is a spacious burying ground and a church. The people say that the church was another monastery, but I am inclined to think that, with the exception of the tower, this building is not at all ancient. There was only one monastery, but as it was very extensive, the tower of the church is probably the remains of some part of it.

This Carlingford monastery is more fortunate than many others throughout the country, for we can piece together a great deal of its history. We are not certain as to who was the founder or what was the exact date of its foundation. It was certainly built during the first decade of the fourteenth century. Dr. Burke, relying on the tradition of the time, says that it was founded by the Red Earl of Ulster, Richard de Burgh.¹ I think that this is very probable, for we know that the Earls of Ulster were its patrons.² For over two hundred years, until the time of Henry VIII., the friars lived peacefully in their convent; of course, in the reign of this monarch they had to leave their quiet home, and a ten years' lease of the place was given to a Dundalk merchant named Scryne.³ At the time of the dispersal their property consisted of a church, belfry, chapter-house, dormitory, hall, kitchen, and other buildings; one acre, one park, one close, several messuages and a water-mill with their appurtenances in the town.³ When Scryne's lease expired the land and houses were given to Sir Nicholas Bagnall. In 1617 Arthur Bagnall alienated the property to Sir Arthur Chichester, but six years later it came back into the possession of the Bagnalls.³

Though driven from their home the friars did not abandon their flock, but at the risk of their lives they still continued their ministrations. For another century they clung on, until the persecution of Cromwell at last drove them out. Then a curious thing happened to them. When, on the restoration of Charles II. the penal laws were somewhat relaxed, the Franciscans were first in the field, and took possession of the Dominican monastery. Soon afterwards the Dominicans arrived, and, to their surprise, they found their convent occupied and their right to quest for the alms of the faithful challenged. A hot controversy began, and on behalf of both parties appeals were made to Rome. In 1671 a commission to examine the case was granted to the Archbishop of Armagh, the saintly Oliver Plunket. The latter held a visitation, and, in a letter to the Internuncio, dated July 29th, 1761, he gives the result of his investigation,—“I find that the monastery formerly belonged to the Dominicans, and that they had a convent there, the walls of which are still standing. But the Franciscans argue that for many years and almost within the memory of man, the Dominicans were not permanently in these convents, that therefore they must be considered as abandoned, and that

a prescription now exists in favour of the Franciscans. The Dominicans answer that during persecution prescription is of no avail." Before giving his final decision the Primate associated with himself three consultors—Dr. Patrick Plunket, Dr. Oliver Dease, and Dr. Thomas Fitzsymons. In a decree, given at Dundalk, on October 11th, 1671, he decided that the monastery belonged to the Dominicans, and in a letter to Rome, dated September 8th, 1672, he gives the reasons for this decision. "In favour of their claim," he says, "the Dominicans produced the authority of Ware (p. 203), who says that the convent of Carlingford, under the patronage of the Earls of Ulster, belongs to the Dominicans.² They moreover produced an instrument of the 10th year of Henry VIII. by which a citizen of Carlingford named Mariman made over a house and garden to the Dominicans of the convent of Carlingford. Again, in the *Dublin Register*, which is called the "Defective Titles," mention is made of this convent; and they also adduced the evidence of old persons who had seen Dominican Fathers residing near the convent before the reign of Cromwell."⁴

The Primate's decision did not settle the matter. The laity were on the Franciscans' side, further appeals were made to Rome, and the dispute still waxed warm. It was temporarily quieted by the renewal of the persecutions in 1673, but in the following year began again, and it was only finally settled by a Papal decree in 1678, ordering that the Dominicans be left peacefully in the monastery.⁴

During Cromwell's occupation of this part of the country the monastery building was used by some Puritan troopers as a barrack.¹⁵

Of the friars who ministered to the people of Carlingford during the seventeenth century, O'Heyne gives us a few names:—Father Christopher Bath, prior of Carlingford and Drogheda, Father Dominic Mageniz, afterwards procurator of the Dominican province at Paris, and Father James Bath. The next mention we find of the Carlingford friars occurs in the Returns of the Lords Committee on the Popish religion, which were drawn up in 1731, and are in the bundles in the Irish Record Office. In these Returns we are told that there were then no Friars living in Carlingford, and that the chapel was not in use. But in a letter from Walter Brabazon, the Sheriff of Louth, to one of the Lords of the Committee, we are told that they then resided at Kilcurley. From the Provincials' record, in 1767, we know that four friars were in charge of the parishes of Cooley and Kilcurley, one of whom, Father Dominic MacThomas, is marked as Parish Priest. About this time they set up at Dundalk. In his edition of O'Heyne's *Irish Dominicans*, (W. Tempest, Publisher) Father Ambrose Coleman gives us some account of their after history. When they first came to Dundalk they set up near Castletown Hill, and, I believe, used the old church in Castletown graveyard to celebrate Mass. At this time they had no home, and they slept and supported themselves as best they could. Lord James Hamilton, hearing of their condition, took pity on them and made them a present of an old unused linen-factory, which then stood on the site of the present Dominican house. Here an old shed was converted into a chapel and an altar was erected. By degrees, as they became more prosperous, a more decent place of worship was erected. In 1830 another chapel was built on the same site, and finally in 1866 the present church was erected, and on Sunday, August 5th, was dedicated by the Bishop of Clogher, Dr. Donnelly. It is a fine church, and the schools lately built are also very fine, but I must confess that for me the roofless ruin on the roadside at the entrance to Carlingford has more charms. While it is satisfactory to see that the continuity of the Dominicans' residence in the district has not been broken and that in spite of merciless statutes and penal laws they are yet with us, still, I think it a pity that their connection with Carlingford has not been kept up.

Marmion, in his history of the *Maritime Ports*, says that a fine-toned bell, of

Irish manufacture, that once exercised its functions in the abbey, was conveyed to Liverpool, and sold for a large sum by one of the modern Protestant rectors whose right to the property was more than doubtful. It is now an appendage to a Liverpool church.¹⁵

From Carlingford to our next halting-place is a good twelve miles' run. For the first two or three miles of the journey the road is hilly and lumpy, but from the Bush into Dundalk is a very enjoyable spin. The road takes you right through the ancient territory of Cuailgne from end to end. For the whole length of the journey it skirts the mountains, while away to the left roll the waters of Dundalk Bay. There are many more picturesque districts in Ireland, but I think I never feel so proud as when cycling along under the shadow of the big looming Cooley mountains. Here in our own County we have the district which is principally associated with the most ancient Irish history that we are acquainted with. Cuailgne was the patrimony of Cuchullain, the district which witnessed most of his wonderful feats against Meave's army, and the home of the famous brown bull whose equal could not be found in all the rest of Ireland. There is scarcely a glen, or peak, or river, among those hills which is not associated with some name, legend, or feat that carries the mind back to those ancient days. But, it is of monasteries that we are writing, and we must hurry on with our journey.

DUNDALK MONASTERIES.

For a place so much associated with history, Dundalk has very few historical ruins. The remains of the two monasteries are the only ones of importance which it possesses. We owe both of these monasteries to the pious liberality of an Anglo-Norman family—the De Verdons. The founder of this family, Bertram De Verdon, came to Ireland during the reign of Henry II., in the train of Prince John. He received large grants of land in Louth, and erected for the Crouched Friars a monastery, which he dedicated to St. Leonard. The same generous spirit which prompted him to build the monastery impelled him to journey to the Holy Land under the banner of Cœur de Lion to help in rescuing the Holy Sepulchre from the infidels. He was killed while fighting, and his bones were left to bleach in the sands of Palestine. He was succeeded by his son Thomas, who in turn was succeeded by his brother Nicholas. The latter, having inherited large estates in England, built several monasteries there. The spirit of liberality seems to have run in the whole family.* John, the grandson of Nicholas, who was High Constable, founded at Dundalk the Grey Friary for Franciscans. In 1270, in a battle with the O'Connors of Connaught, John was mortally wounded. He was succeeded by his son, Theobald, whom we shall have occasion to mention again in connection with St. Leonard's Abbey. The De Verdons were for a long time a powerful family, and there are still many of the name in County Louth.

In the matter of present day remains, the Grey Friary is more fortunate than St. Leonard's. The latter stood on the site at present occupied by the Dundalk Free Library, and nothing now remains of it except a small piece of ruin to the rear of the building. I believe that an attempt at excavation, made recently, failed very badly. Of the Franciscan monastery, the old tower on Castle Road, known as Seatown Castle, still remains. The tower, which is a very handsome one, has a winding stone stairs, and was pointed in 1884. Ware, in his *Monasticon*, tells us that the east window of the Franciscan church was very beautiful and was "admired by all for its excellent workmanship." In 1858, during some excavations, a passage was discovered from the tower to St. Nicholas' church. This is all, I think, that is known about the ruins.

*In the light of this it is interesting to note that a lady named Verdon or de Verdon, has during the present year erected at her own expense a marble altar in St. Peter's Catholic Church, Drogheda.—Ed. *L.A.J.*

ST. LEONARD'S.

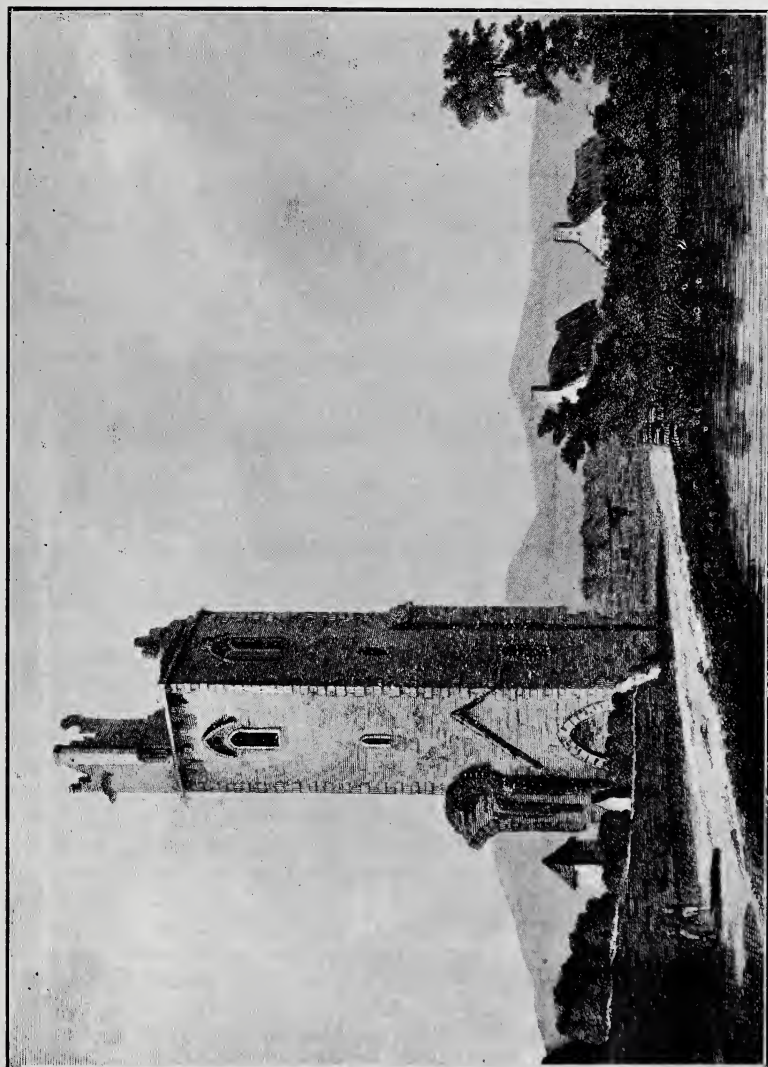
As the Order of Crouched Friars is not known in this country at present, a few words about its origin and objects may not be out of place as an introduction to the history of St. Leonard's. Towards the close of the twelfth century the Saracens were very powerful in south-eastern Europe. They had conquered large territories formerly held by the Christians, and they carried off into slavery many of the conquered subjects. The thought of the hardships endured by these poor captives inspired two holy men—John of Matha and Felix of Valois, to found, under the patronage of the Most Holy Trinity, an Order, the members of which were to devote their lives to the succouring of captives. This Order they placed under the same rules as the regular Canons of St. Augustine, and, for this reason, it is sometimes confounded with the Augustinians. The members recited the Divine Office daily, and collected alms for the ransom of captives. From their habit—a long white soutane with a red and blue cross on the right breast, they got the name of Crossbearers, or Crouched Friars. In time their vocation extended not only to helping the christian captives among the Saracens, but also to serving the sick, poor and afflicted, and it was chiefly in this respect that they exercised their holy calling in Ireland. As early as 1210 a monastery of the Order was founded in Dublin. The Crossbearers became very popular with the Irish people, and at one time they had as many as fifty-two houses in this country. The monastery in Dundalk was founded by Bertram de Verdon about the year 1240, and was granted by him some lands for its support.^{2 6} His son Nicholas and his grandson John continued to support the monastery. In spite, however, of this support, the monks found themselves unable to carry on their work of mercy to the extent which they desired. To aid them, Theobald de Verdon granted them land in Dundalk and Ballybarrack, together with benefices in Dundalk, Oldcastle, and Kells, with the stipulation however that they would pay him a yearly rent of seventeen and a half marks.^{6 7 8} Having obtained these resources, the prior, Richard, at once built and opened a monastery for the sick, aged and infirm of both sexes.⁷ This hospital was a great boon to the people of Dundalk, especially during the wars of Edward Bruce who did most of his fighting in and around the town. But the cost of keeping it up told heavily on the resources of the community, with the result, that not only were they unable to pay the yearly rent to De Verdon, but they also borrowed money from the Archbishop of Armagh. Vexatious law proceedings followed, and in 1298 a writ was issued to the Archbishop of Armagh, as spiritual superior of the monastery, commanding him to levy, out of the goods of the prior, a sum of £100 due to Theobald De Verdon. The Archbishop answered that he was unable to do so as there were no effects, inasmuch as the full value of the goods in the monastery were insufficient to support the brethren and the sick and poor belonging to the hospital. He further told the Lords Justices that the prior was indebted to himself in a certain sum which he would levy before he would look for the debt of another. At this De Verdon seems to have lessened his demand, and, soon after, the Archbishop got further instructions to levy the sum of £51 and have it in Dublin before St. John's Day. The Archbishop does not seem to have done so, but, during the following August, the case was finally settled by De Verdon accepting £40 in full payment of his demand.^{6 10 7} Just at this very time the prior Richard was concerned in another lawsuit. A certain Robert le Mercer, had, by his crimes, made himself liable for punishment in the ecclesiastical courts, but had obtained from the King a proclamation forbidding the ecclesiastical authorities to meddle with him. Braving this proclamation, Richard proceeded against him, and procured his punishment and excommunication. For this he was summoned—in 1296—before the Lords Justices, but he made good his case and was acquitted.⁶ It was to St. Leonard's that

O'Scainlain, the Archbishop of Armagh, retired when he found his end approaching, and he there ended his days.²

On the conclusion of the lawsuit with De Verdon, the monks, with the aid of pious gifts, gradually got into better circumstances, and eventually became fairly well off. They acquired large property in Lurgangreen, and the townland of Priorsland received its name from the fact that it belonged to the Prior of St. Leonard's.

We know very little of the history of St. Leonard's during the fourteenth and fifteenth centuries. In 1425 the name of the prior was John Myleard.⁶ In 1539 the then prior was, for some reason, changed to Ardee, and John Galtrym was appointed prior of Dundalk.¹⁰ I expect that this move was intended to prepare the way for the dissolution, which came about the following year (1540), when Galtrym peacefully surrendered to the Crown, the monastery, hospital, and all the remaining property. From various inquisitions, taken during the sixteenth and seventeenth centuries, we find that, at the time of the dissolution, the monastery was possessed of a large amount of property. In Dundalk itself, the monks owned a chapter-house, dormitory, hall and other buildings, together with adjoining land to the extent of two acres, 150 acres of arable land, the priory demesne at Priorsland, twelve messuages, about a hundred acres of pasture and meadow, seven cottages and a horse-mill. They were also possessed of the rectories of Dundalk (value £22 per annum), of Haggardstown and of Rath, together with property in Rath, the Maudelins, Dromiskin, and Lurgangreen. This whole property was granted by the Crown to Henry Draycott at an annual rent of £11. When Mary came to the throne, in 1553, she restored the old Catholic worship and made arrangements for having the monasteries restored to their original owners. Draycott held on to his ill-gotten spoil for some time, but eventually, in 1556, thought it was better policy to surrender it. The monks came back to perform their works of charity and mercy, and the hospital was again opened. But another change came. Queen Elizabeth's Irish Government could not tolerate the monks, and, in 1560, Draycott again got possession of the property.^{8 10} In the *Louth Letters* a curious story is told of this same Draycott in connection with the MacAllisters of Balregan Castle.¹¹ However, it is not our business to relate it here. In 1639 the monastic land was still in possession of the Draycotts. But between 1640 and 1650, the Draycott of the time joined the Confederation.¹² The lands were confiscated. The Mornington property went to a Puritan member of the family, but the Dundalk property seems to have been retained by the Crown, for in 1667 it was granted to Marcus Trevor, Viscount Dungannon.¹⁰ In the reign of George I. the Scotch Hamilton family bought it from the Trevors, and from these it descended to the Jocelyns, who are the present landlords.

I think that I have given the whole substance of my notes on St. Leonard's, and we may now go on to the FRANCISCAN MONASTERY. Unlike the Crossbearers, the Franciscans need no introduction to my readers. They are still with us and working among the Irish people, and here in County Louth itself—in the town of Drogheda—they are established very close to the spot where one of their old monasteries was formerly situated. Of the Dundalk monastery, nothing now remains but the old tower in Seatown. The monastic buildings were once very extensive, reaching from where the tower now stands, up to Chapel Lane. The eastern side of the tower was formerly adorned with a beautiful stained glass window¹³ but of this nothing is now to be seen. As I have already stated, the monastery was founded in 1247 by John De Verdon.¹⁴ Of its history we know very little. In 1282 a chapter of the Irish Franciscan Order was held in the Dundalk House.⁶ Pope Innocent VI. ordered the first warden to cite to Rome a certain person who had been irregularly elected to the Archdeaconry of the Diocese.¹



"OLD CHURCH TOWER, DUNDALK,"
Now known as Seatown Castle.

The monks of this monastery were noted for their hospitality, especially to sailors¹⁵ At that time the tide came up around the walls of the monastery, over a good deal of land now covered with houses, and from what I have read, I think that the Franciscan monks, during the fourteenth and fifteenth centuries, were the virtual Harbour Commissioners of Dundalk.

This house had the distinction of being one of the first monasteries in Ireland plundered by Henry VIII.¹⁴ From the different Inquisitions, taken about the time of its suppression, we find that the priory was possessed of a fair amount of property. The houses mentioned comprised a church, belfry and dormitory. There were also an orchard and park, two gardens, another park, afterwards called Brandon's Park, and a road of land, all of the annual value of 10/-⁶ In 1542 these possessions were granted to one of the royal favourites, James Brandon, at the annual rent of sixpence.

During the early years of the seventeenth century the Provincial of the Irish Franciscans, Father Donough Mooney, made a visitation of all the old Franciscan Houses in Ireland, and jotted down some interesting notes. From these notes another Irish Franciscan, Father Anthony Purcell, compiled a history of the Order in Ireland, which still exists in manuscript in the Burgundian Franciscan Library. Father Mooney visited Dundalk in 1616, and found John Brandon, grandson of Henry VIII's favourite, in possession. Even as early as this, the whole buildings, with the exception of the tower still standing, had been swept away. While Father Mooney was examining the ruin, Brandon came to him and said that he scrupled holding possession of the place without the consent of the friars. Fr. Mooney submitted the matter to John Cassell, a native of Dundalk and a syndic of the convent, who, by authority from Rome, allowed Brandon to retain the property on the conditions that he would renounce all right whenever the Franciscans might claim it, that he should not sell or alienate the property, that he should keep the place in repair, and that, out of the rents received from the lands, he should give alms to the Franciscan Order. Brandon agreed to the terms, and was faithful to his word.^{14 16} "Such conduct," says Fr. Mooney, "deserves to be recorded, and who knows that this testimony may one day meet the eyes of some of his posterity." The name Brandon has since changed to Brennan, and probably some of the Dundalk Brennans are descended from Fr. Mooney's benefactor. Should any of them read this article, the wish expressed by the old priest in 1617, will have been fulfilled in our day.

During the rigour of the persecutions, the Franciscans left the town altogether,¹⁷ and the Catholics of Dundalk would have been left without any spiritual aid, had it not happened that a Carmelite friar risked his life to minister to them. The Franciscans, hearing of his presence there, and fearing lest the Carmelites might establish themselves in the town, as soon as the laws began to be less rigorously enforced, returned and set up in their old house.¹⁷ Some Carmelites also came and lived in the town as missionaries. But the Franciscans opposed them vigorously on the ground that the Catholics of the town, being poor, were unable to support more than one Order. The controversy waxed very violent and caused a great deal of scandal. At this time, the See of Armagh was vacant, but the Vicar Apostolic, hearing of the matter, ordered the people, under pain of interdict, not to attend the Carmelite services. He also forced the Carmelites to leave the town. They appealed to Rome, and, after some delay, Dr. Hugh O'Reilly, the newly-appointed Primate, got a commission to examine into the matter and report on it to Rome. On the 11th of December, 1633, he held an inquisition at Dundalk. There were present: the Rev. Anthony Walshe, Provincial of the Carmelites, and Rev. Peter Taaffe, Provincial of the Franciscans. The Franciscans alleged that the Catholics of the town were very poor and barely able to support one community, and that they, being so long established, had the right to remain. The inhabitants of Dundalk

who gave evidence seem to have been of the same opinion. On the other hand, the Carmelites said that they did not intend to establish a community, but just to stay in Dundalk as missionaries, and that, as such, they would be no burden to the inhabitants. The trial lasted for three days. Then, at the request of the Carmelite Provincial, it was adjourned and was again proceeded with on the following 14th May, when the Primate spent two days in further examinations. In a letter to Rome, written at Dundalk, and dated May 20th, he says that, as a result of his inquiry he came to the conclusion that one Order was sufficient for Dundalk and that the Carmelites has no right whatever.¹⁷ This decision was confirmed by Rome in 1638. The Franciscans dragged out a precarious existence at Dundalk until 1650, when the cruel laws of Cromwell forced them to flee. In 1667 Marcus Trevor, Viscount Dungannon, obtained from Charles I. a grant of the monastic lands which the Brandons, during Cromwell's protectorate, had forfeited. In the reign of George I. the Trevors parted with their interest to the Hamiltons, and through them it has descended to the present owner, the Earl of Roden.

I have already described what is left to us of this once fine old monastery. A grand view of the bay and of the Carlingford mountains can be obtained from the tower. There was formerly an old well near the castle, dedicated to St. Peter, which was much resorted to by pilgrims in old times. Over it was erected a neat stone crypt, and it was customary to hold a station every 28th June—St. Peter's Eve. But, some time during the last century, Mr. Shekleton, who erected a saw-mill here, enclosed the well in his yard, and since then the station has been allowed to die out.¹⁰ The Patron of Seatown was held always on St. Peter's—June 29th, and a truly gay meeting it used to be. The chief amusement of the day was the competition in climbing the greasy pole. A large mast of a ship, adorned with ribbons and colours was set up in the middle of the open square at Seatown. The pole was well greased, and at the top, as a prize for the successful climber, was a basket containing a roast goose, plenty of gingerbread, a dozen of plaid worsted stockings and many such articles. Various other sports were held during the day, and in the evening a great bonfire was lit on the place occupied during the day by the pole. Since the enclosing of the well, both the patron-day and the station have been allowed to die out.

KILSARAN MONASTERY.

From Dundalk to Kilsaran, the next point of our journey, is about seven miles. The road is a grand one for the cyclist, and passes through a noble stretch of country. The scenery is beautiful enough of its kind, but it looks somewhat tame after the country around Carlingford Lough and the Cooley mountains. About five miles from Dundalk, not far off the road, is a round tower, beside which once stood the old abbey of Dromiskin. The story of the old abbey will be found in the first number of this Journal. The road takes us also through Castlebellingham, within a radius of a few miles of which are the sites of several old monasteries—Annagassan, Drumcar, Dysart, and Clonmore. As these monasteries have all been dealt with in the former article, we will not delay on them. Kilsaran, our destination, is only a mile from Castlebellingham. Between the two places, on the west side of the road, is the fine old rath of Greenmount, said to have been the place where the first Irish parliament was held. At Kilsaran there is a small village, a chapel and a school-house. It cannot now be ascertained for certain where exactly the Templars' monastery was built. Of course, both the buildings and lands of the Templars were very extensive. Tradition says that the chief portion of the buildings was in Lower Kilsaran, along the River Glyde. To support this, embankments are to be found, along the river towards Manfieldstown. These embankments, the

Templars, who were more soldiers than monks, are said to have erected when returning with their plunder from the direction of Ardee!¹¹ The monastery was built in the twelfth century for the Knights Templars, but, in the reign of Edward II. it was transferred to the Knights Hospitallers. In order to enlighten those of my readers who may not know anything about these two military orders, it may be better, before proceeding with the history of Kilsaran, that I should say something about the origin and history of the Templars and Hospitallers.

The Knights Templars were founded early in the twelfth century by nine French Knights, for the defence of the newly-formed Kingdom of Jerusalem, which, at that time, was in great danger of falling a prey to the attacks of the Mahomedans. The Order was half-monastic, half-military. In addition to the three ordinary vows of religion, the Knights took a fourth one of perpetual warfare against the Infidels. For a long period they were noted, not only on account of their bravery in battle, but also for their austere lives and the practice of heroic virtues. They received their name from the fact that the first house of the Order was built close to Solomon's Temple. Their Order spread very fast into other countries. In 1150 it was introduced into France, and in 1174 the first house of the Order was founded in Ireland. About the beginning of the fourteenth century, the great prosperity of the Order excited the envy of Philip the Fair of France, who wished to get possession of their great wealth. He became active in exaggerating such irregularities as may have existed in individual members into gross charges against the whole Order, and had those in France arrested and their property seized. Edward II. of England imitated, both in England and in Ireland, the example of his royal brother of France. In the ecumenical council at Vienne, convened by Clement V. in 1311, the Fathers of the Council, from motives of expediency, decided on the formal suppression of the whole Order, and all the Templars' possessions were granted to the Order of Knights Hospitallers—a decision by no means palatable to the English and French kings who had thought to obtain the property, but who nevertheless had to submit with good grace to the Council's decision. The Knights Hospitallers of St. John were of an earlier date still than the Templars. At the time when Jerusalem and the Holy Sepulchre were in the hands of the Infidels, and pilgrims who wished to make the great pilgrimage had to undergo terrible hardships, some merchants of Amalfi opened, at Jerusalem, an asylum for poor pilgrims. This was about the middle of the eleventh century. During the siege of Jerusalem they won the admiration of Duke Godfrey and his nobles, and when the Holy Land came into the possession of the Christians, the Brothers of the Hospital of St. John the Baptist developed into a congregation comprising many communities. After being formally recognised by the Church in 1120, its members were divided into Knights, Chaplains and Brother Servants. From the year 1530, when, unaided, they made the famous defence of Malta against the Saracens, they were known as the Knights of Malta.

As I have already said, the Knights Templars were introduced into Ireland in 1174. In that year Strongbow built for them the famous priory of Kilmainham, which soon became the most richly-endowed and the most powerful monastic establishment in the country. Shortly afterwards, Maud de Lacy founded the Abbey of Kilsaran. This lady, who was the wife of the Baron of Naas and had large property in her own right, seems to have been very lavish in her dealings with the Templars. She richly endowed the Kilsaran monastery, while, to the priory at Kilmainham, she granted forty acres of land in Cooley with the advowson of the church of Carlingford.*⁸

The Templars evidently got a great hold on the affections of the Irish people, for the latter, notwithstanding the scandalous rumours that were growing rife at the beginning of the fourteenth century, continued to give to the Templars large

and generous donations both of land and money.⁵ We find that in 1304 the Kilsaran monastery received tithes from Kilsaran, Gernonstown (Castlebellingham), Rochestown, Ardee, Archerstown, Cremartin, Lublester, Dustryehill, Kilmaynock, Keppock, Malavery, Portleveran, Kybanalagh, Dofnany, Maynbroddack and Drogheda. I suppose it was as a preliminary to the spoliation, that, in 1304, John the prior was ordered to send in to the Grand Master the account of the tithes he had received. In 1307 Edward II., following the example of the King of France, ordered the arrest of all the Templars in England and Ireland, but, in the latter country it had to be carried out secretly. The trial took place in Dublin with great solemnity, and, although the innocence of the Irish Templars was proved beyond doubt, they were found guilty and condemned. Their property was handed over to the King, but, after the decision of the Council of Vienne, in 1312, it had to be given to the Hospitallers. It was in this way that Kilsaran changed hands.

From the time that the Hospitallers got possession, we are furnished with a fairly complete history of this priory. It was made subject to the principal house of the Order at Kilmainham. Sometimes it had a prior of its own, at other times it was governed directly by the prior of Kilmainham. This latter dignitary, as the commander of such a well-disciplined military force, was generally regarded as one of the most influential men in Ireland. After the arrival of the Hospitallers in Ireland, the first to hold the office was Roger Utlaugh.^{6 7} He was also preceptor of Kilsaran and Kilmainham-beg. He was the most powerful, and, at the same time, one of the most virtuous men in the country. In 1321 he was appointed Lord Chancellor of Ireland, which office he held until his death in 1341. In 1332 he was appointed, by Royal Commission, to make overtures of peace to the rebellious Irish septs. What success attended his work we are not informed. In 1338 he resigned the preceptorship of Kilsaran, and it was given to Adam de Moure.^{3 6 7} At this time there seems to have been, at Keappock, near Dunleer, some kind of a dependency of Kilsaran. In 1348 De Moure was succeeded by William Tyneham. After his death the preceptorship was again taken over by the Irish Grand Master, and thenceforward it was governed directly from Kilmainham.

In 1438 Thomas Fitzgerald, grandson of Thomas, Earl of Kildare, became Grand Master. Like many others of his family, he was of a rebellious disposition, and, so unruly did he become, that, in 1440, the king bound him over in £300 to keep the peace. He broke his recognizance, and, in lieu of the £300 forfeiture, the property of Kilsaran was seized. However, it was released soon after. Fitzgerald was concerned in many rebellions and disputes, and finally, in 1447, the Visitor General of the Order, after a lengthy inquiry, removed him and appointed Thomas Talbot in his stead.⁶ In 1461, on the death of Talbot, James Keating was elected. This man was, if possible, more unruly than Fitzgerald. Perhaps the greatest of his misdemeanours was that in 1478 he seized Dublin Castle, fortified it, and held it against the Lord Deputy, Earl Grey. During his preceptorship the affairs of the Order got into a bad condition; he leased, sold, or mortgaged lands and farms, he pawned jewels belonging to the Order, and, out of the revenues of the Order, he granted pensions to different people. In 1482 Peter Daubusson, of Rhodes, Grand Master of the Order, held an inquiry into Keating's case. After an exhaustive trial, he deposed Keating, and in his place appointed an Englishman—Marmaduke Lomley. But Keating was not to be so easily disposed of. Having received information of Lomley's arrival at the commandery of the Order, near Clontarf, he hastened thither with a body of armed knights, made a prisoner of the new preceptor, and forced him, not only to resign his dignity, but also to hand over all his letters of appointment and confirmation. Lomley was most abject, and Keating, after keeping him in prison for some time, at length took pity on him and granted him the commandery of the Kilsaran house. Lomley departed for his new

commandery, and for some time lived peacefully there. But the affair did not end here. An account of the proceedings was carried to both the Grand Master and the English king. Keating was summoned to England to answer various charges. Of course he disdained to attend. In his absence a trial was held in the English ecclesiastical courts, and, after a tedious inquiry, he was excommunicated. Enraged beyond bounds at this, he gathered a large force of knights, paid a surprise visit to the Kilsaran monastery, surrounded it in the night-time, stormed it next morning and carried off Lomley a prisoner. The Archbishop of Armagh and many other influential persons interceded with Keating for the unfortunate man's release, but it was of no avail, and he died soon after of a broken heart.^{6 7 8}

Keating was now in a very strong position. He still held Dublin Castle, he had under his command the largest and best-disciplined force in the country, and he had proved himself so powerful that few cared to meddle with him. Had he learned discretion from his past dangers, and refrained from giving further provocation, both the King and the Grand Master would have preferred to leave him in peace to enjoy his preceptorship; but so great had been his successes in the past that he got the idea into his head that he could make or unmake kings at pleasure. He was one of the chief instigators of Lambert Simnel's rebellion, and the most powerful Irish supporter of that foolish pretender. As history tells, Simnel failed, and Keating once more became the object of the King's wrath. In 1488 Sir Richard Edgecombe was sent over at the head of a large army with full power to deal as he thought best with Irish affairs. Keating now saw his mistake, but too late. He got powerful intercession made for him, but his disloyalty, joined to his many previous disturbances were too much for Edgecombe to pass over. Seeing that submission would be of no avail, Keating prepared to fight it out to a finish. Edgecombe besieged Dublin Castle, and by bribery, as much as by force of arms, managed to drive out Keating. The latter fell back on the Kilmainham house, and against this Edgecombe directed his attention. For three years Keating held out, but he was at last driven out. He managed to elude capture, but was deprived of his preceptorship, and, according to Ware, he died in great poverty.^{2 6}

From what I have written about Fitzgerald and Keating, some of my readers may be inclined to think that the Knights Hospitallers were a disorderly and turbulent crowd. But I think that this is not true. Although the monasteries of the Irish Hospitallers were all of English and Norman origin, still, like the other Normans settled in Ireland for any length of time, they had gradually come to be as Irish as the Irish themselves. They began to see that the English kings, as far as they were able, governed Ireland for the good of England, and, as Irishmen, they naturally resented English misgovernment and mismanagement. I think that if we read this into the facts that I have narrated, we will see them in a better light. I have not seen this explanation given anywhere else, but I am convinced that it is the true one. Had not the whole body of the Hospitallers been filled with resentment against England it would have been impossible for men, like Fitzgerald and Keating, to obtain the preceptorship, or to keep under their control, even after their deposition and excommunication, the whole body of the Knights. This view of mine is confirmed by the fact that, after the final deposition of Keating, Parliament passed an act to the effect that henceforth the preceptor should be an Englishman.

When Kilmainham was taken, all the other priories, including Kilsaran, gave in their submission. In Keating's place an Englishman named James Wall was appointed. This man was also preceptor of Kilsaran. On his death, in 1406, the Hospitallers managed to disregard the new law, and elected an Irishman, Sir Richard Talbot. Evidently he did not keep quiet enough, for, in 1498, he was deposed, and an Englishman named Evers appointed. The latter died in 1511 and was succeeded

by another Englishman, Sir John Rawson. It was this recreant who at the dissolution of the monasteries surrendered to Henry VIII. all the lands of the Order that he had in his care. In return for this treachery he was created Viscount Clontarf, with a pension of five hundred marks. Of course the Kilsaran house and property were included in this surrender. They eventually passed into possession of the Gibbs family.

THE ARDEE MONASTERIES.

From Kilsaran to Ardee is a run of close on eight miles. There are several roads by which we may reach our destination, but for the antiquarian, I think that the most interesting is that through Dromin. The road is not a very good one. It is fairly hilly in parts, but an average cyclist would pedal it all without dismounting. The view from Dromin is worth all the trouble. The place has been very appropriately named—"The little ridge," or "The little back-bone." It is the only remarkable eminence in the plain which forms the "small county," and rising up sharply, it plainly defines the limits of North and South Louth. On both sides are spreading plains. To the north, all is clearly visible to the very foot of Slieve Gullion, while to the south, you can see well into Meath, except where Oriel Mount breaks the view. But it is not alone for the view that Dromin is remarkable. In the little graveyard are the remains of an old monastery where took place an incident which had a very important bearing on ancient Irish history, and which was the cause both of the bloody battle of Cooldreimhne, and of the exile of St. Columba from Ireland. It will bear repetition here. The two great saints, Columba and Finnian, in addition to their other notable qualities, were indefatigable scribes. St. Finnian had brought with him from home a beautiful edition of the psalms—a work of sacred art by which he set great store. Columba longed to obtain a copy of it, and, accordingly, he came to live at Dromin, a monastery of St. Finnian's foundation, where the precious volume was kept. He had to be very careful, as Finnian's monks jealously guarded the volume. Night after night, secretly and surreptitiously, he remained up in the church, copying the manuscript. One of the monks had occasion, on a certain night, to go outside the monastery, and he saw the dim light in the church. Looking through a chink in the door, he discovered Columba at work. Word was at once sent to Finnian. Though greatly angered at the discovery, the latter said nothing until the work was finished, and then laid claim to the copy. On Columba's refusal to give it up, the matter was referred to the High King, Diarmuid, who decided in Finnian's favour. Columba appealed to arms and applied for aid to his Northern kinsmen the Hy Niall. The latter, with King Aodh, of Connaught, took the field. Diarmuid called to his standard his loyal chieftains, and marched to meet the rebels. The forces met on the ridge of Cooldreimhne, or Cooladrummin, north of Sligo. Finnian and Columba were both present, the former praying for the king, the latter for the rebels. The rebels won—and the High King with three thousand men, were slain. As he witnessed the bloody fray, Columba began to see the enormity of his transgression and to feel remorse. In penance, he was ordered to leave Ireland forever. He went, and that is why he made his home at Iona. The old walls in the graveyard bring back to our minds the thought of this great conflict, and, when we look at them now, we wonder at the patience of Columba in sitting up there, night after night, for the sake of copying a manuscript. I am pretty certain that it must have been summer time when he did it. We have a well dedicated to Finnian at Dromin also. Although it is fourteen centuries since Dromin knew him in the flesh, his memory is still among them, and every 12th of October, they keep his patron day. Dromin flourished for a couple of centuries until it was sacked by the Danes. From the twelfth century onwards it was a mere parish church: now there remain but a green mound and the four bare walls.

From Dromin to Ardee is a downhill journey of a few miles. Around Ardee there are many places of interest to the antiquarian such as Garrett's fort and cave at Hacklim, the crooked church at Riverstown, Millockstown church, and a score of other ruins, both of churches and castles. But we have digressed too much already, and we must push on to our destination.

Though a place of great antiquity, Ardee was chiefly indebted for its former prosperity to the Norman family of Peppard or Pepper. The founder of this family, Roger de Peppard, came to Ireland under the leadership of De Lacy, and from the latter he received a grant of the town of Ardee together with a good deal of the surrounding country, both in Louth and Farney. He erected a strong castle in Ardee, and he also built a monastery and hospital for the Crouched Friars of St. Augustine. Later on, another of the family, Ralph de Peppard, founded a friary for the Carmelites. The sites of these monasteries are at present occupied by the Catholic and Protestant Churches, but there exists some doubt as to which is which. The traditional view seems to be that a great deal of the original building of the Crouched Friars' monastery and hospital is incorporated in the present Protestant Church. There are no remains of the monastery which was built on the site of the present Catholic church, but the greater portion of the other monastery still remains. The present building faces the west. The nave and south side remain,—the north aisle has disappeared. Portion of the north wall is battlemented, and on the south-west corner is a small tower. On the inside, the nave is supported by five arches, built on five solid pillars of noble proportions. I learned that formerly some fine carving was to be seen on the walls, but that, in 1812, it was obliterated by a coating of stucco. In the vestibule, leaning against the wall, there still stands a piece of carving representing Our Lady and the Child, about which many legends are told. There yet remain some signs of the monks' residence here. In the pillar, near the reading desk, is a piscina with a pipe into the ground, which was used for the ablutions before, during, and after Mass, for washing altar linens, and for bearing away the wine and water which remained unused after Mass. Near the church, on the north-east, is a large house, unquestionably of ancient date, known as "The College." It bears the appearance of having been partly destroyed by fire. Tradition says that it was the college attached to the monastery, but I rather incline to the opinion that it was the hospital which Roger de Peppard built for the Trinitarian House. It seems to me to be practically certain that the old Trinitarian House and the present Protestant church are the same. Any books which I have read on the subject make no doubt of it. Some of the local antiquarians hold the other view, and, if I am not mistaken, Mr. Dolan, who is certainly an authority on anything concerning the Ardee monasteries, in a paper which he wrote for the Dundalk Feis some years ago, held that the site of the Trinitarian monastery is now occupied by the Catholic chapel in John Street. There are a few reasons in favour of this view. In the first place, the Trinitarian monastery was dedicated to St. John, and the Carmelite monastery was dedicated to the Blessed Virgin. The present Catholic church is called St. John's, the street in which it is situated is called John Street, and the Protestant church is called St. Mary's. Both the title of the Protestant church and the name of the street in which the chapel is built are very old. Again, we are told that Edward Bruce burned down the Carmelite friary, and the college attached to the Protestant church bears the appearance of having been partly destroyed by fire. These are the only facts that I know of favouring this view. Mr. Dolan may, perhaps, have had some documentary evidence before him, but I am not aware of the existence of such. In favour of the other view, we have the weight of tradition and the authority of those authors who have written on the subject (Lewis, Rushe, Basset, Archdall). Furthermore, a document in the Carmelite house in Rome, tells us that when the Carmelites returned to Ardee, out 1640, they found their old house entirely destroyed, and had to start building

a new one. I don't think that any one will hold that the present Protestant church could have been built by two monks during quasi-penal days. But the most conclusive evidence on the point, to my mind, is that there is an underground passage connecting the Protestant church with the old castle of Ardee, showing that these two buildings must have been erected about the same time. The castle of Ardee and the Trinitarian house were built at practically the same time, whereas the Carmelite house was not founded for many years after. This is all, I think, that is to be said about the existing remains of the monastery, and we may now go on to their history.

THE TRINITARIAN MONASTERY.

As I have already stated, the Trinitarian monastery was founded by Roger de Peppard in 1207. He also built an hospital for the monks.² In connection with the Dundalk monastery, I have given the history and objects of this Order of Crouched Friars or Trinitarians. In the document quoted by Ware, we are told that the said Roger founded the monastery and convent "for the health of his own soul and the souls of his wife Alicia, his father William, his mother Joan, and his brethren Gilbert and Peter." For the better support of the house, and also to enable the friars to carry out more liberally the objects of their order, he granted them various rights and lands. Among the rights mentioned in this charter are those of drawing fresh water and of a sufficient cartway. In another charter, he granted them two carucates of land in Ardee, with the water and fishing thereunto belonging; the churches of Stackillen and Dovenathmain and all the possessions belonging thereto, together with the right of patronage, and, at pleasure, to convert the same to the sole use and emolument of the friary.^{7 6} The Dovenathmain mentioned in this charter is the same as Donaghmoyn, County Monaghan, in which place there had been an old monastery. As we shall see in several of these charters, some of the Norman lords, when founding monasteries, adopted the principle of robbing Peter to pay Paul—they granted to the monasteries of their own foundation, lands and properties which had belonged to some of the old Irish monasteries. This happened many times in connection with the Trinitarian Abbey of Ardee.

I think that there must have been some trouble about the election of the prior of this monastery, and that some of the priors had been arbitrarily deposed, for, in the reign of King John, we find Eugene, Archbishop of Armagh, decreeing that the friars should have the right of electing their own prior provided always that he was in Holy Orders, that the prior should not be deposed without just cause, and that he should have unlimited power of administration in all matters, both spiritual and temporal. Eugene, however, placed some restrictions on the prior, among them, that four times in each year, or oftener, if required, he should render up to the brethren his accounts.^{6 7} In this same decree we find mention of Trinitarian sisters. I suppose that they were necessary for the nursing work of the hospital. In connection with the interdicts pronounced by the Pope against the possessions of King John owing to the latter refusing to recognise Eugene as Archbishop of Armagh and Stephen Langton as Archbishop of Canterbury, the priests of this monastery were allowed by Eugene to celebrate Mass, during time of public interdict, provided that they did so with closed doors and in a low voice. He also granted them the right of public sepulture.^{3 6 7}

In 1339 Thomas de Westham, in right of the Crown, sued the prior of this house for the advowson of the churches of St. Mary Magdalene of Mapastown, St. John of Ardee, St. Maghida of Morestown, St. Patrick of Shanlis, St. George of Richardstown, the White Church, and St. Mary of Ardee. The case must have been soon settled, for, in 1340, in a decree dated at Westminster, March 28th., Edward III. confirmed the privileges of the priory.¹⁸ I do not think that, at this time, the

Trinitarian monastery could have been possessed of the advowsons of all the above-mentioned churches. The case must have been some kind of a test case in which the Trinitarian prior represented also the prior of the Carmelite house and perhaps some of the other owners of advowsons. Certainly the Trinitarians did not own the presentation to the White Church and to the church of St. Mary of Ardee, for both these belonged to the Ardee Carmelites. It is evident also that the Carmelite prior was concerned in the case, from the fact that in 1344 and 1345 we find the two priors conjointly paying to His Majesty the sum of five marks, in confirmation of their charters and privileges. From later records, however, we know that the presentations to the churches of Mapastown, Morestown, Shanlis and Richardstown, were in the gift of the Trinitarian house. I suppose that the others mentioned belonged to the Carmelites. Certainly, it was an age when the secular clergy were subject to and dependent on the regulars to a great extent.

In 1425 the prior was John Hyde.^{18 6}

During the fifteenth and sixteenth centuries this monastery became very rich and prosperous ; of course, large funds were necessary for the support of the hospital, and the richer the house became, the better cared for were the people who had necessity to enter the hospital. The whole amount of the property belonging to it is set out in the different inquisitions taken at and after the time of the dissolution. There was an inquisition in 1541,^{3 6} another in the reign of Mary,^{3 6} and a third in 1612.^{3 7} As there are a great many interesting points, both antiquarian and local, in these inquisitions, I think it will be well to give, in full, the substance of them. The buildings belonging to the monks were as follows :—A friary, church, churchyard and cemetery ; hospital, hall and chamber ; kitchen ; store ; orchard and garden, and a pigeonhouse. I think that the building at present known as "The College" was either the hall or hospital referred to. They owned a good deal of house property in Ardee. For the use of their own servants they had four cottages, with gardens attached. Then they were landlords of eleven other houses with land and garden attached to each. The names of the tenants of these houses may be of interest to the Ardee people. They were George Byrne or Brane, John Kenny, John Murray, Owen Molduane, Pat Cross, Henry Kynagh, Pat Crock, Tom Rowe, Maurice Fell, Laughlin MacCoale, John Loughlin, Robert Cassell, Henry MacEnlis, Pat Kearney, John Miller, Walter Moy, Terence MacConnell and Walter Kentill. We are told that John Murray's habitation was near the Town Cross, on the west side of it. The annual rent from the property was fifty shillings. In the town also they had ten acres of arable land, one acre of pasture and several parks. There was a park near the Fryar's Gate, of the annual value of sixpence ; a park, two acres in extent, near the West Gate, of the annual value of two shillings ; a park called the Horsepark ; a park near the Mill, of the value of £2, and another park of two acres and a half. In addition to these, they had a great deal of land in Ardee let to tenants. There were thirteen acres let to Moadach MacKane at the annual rent of 8s. 8d., one acre to Robert Bell, at the annual rent of 1s. 4d., and two acres in the joint tenure of John Keappocke and Walter Dowdall, at the annual rent of 2s. 6d. I have given both the names and the rents, as I think both are of interest. In the near neighbourhood of Ardee, these friars had a large amount of property. At Ballylaigh they had two acres of arable land value 2s. yearly ; at Ashfield they had fifteen acres ; they had fourteen acres in what is described as the half-plough-land of Killymoke ; at Rathbridge (now Rathbrist) they had two acres of pasture ; and at a place variously described as Knockonyt, or Knockenny, they had five acres. They owned an eel-weir at Mavester, value for a shilling yearly, another at the Curragh-weir (S.W. of Ardee), and a water mill (south of Ardee), value for 40s. The inquisitions show that they had large property in the following parishes, the churches of which they, for the most part, served—Charlestown, Mapas-

town, Shanlis, Stackillen, Richardstown, Moorestown, Knock, Ardee and Tallanstown. I think that Moorestown and Knock, mentioned here, are the same as Moss-town and Kildemock. In the parish of Mapastown, the chapel was appropriate to them, and they possessed the tithes of its three townlands, Maperstown (now Mapastown), Irishtown and Dowestown (now Dowdstown). In the parish of Tallanstown they had the chapel together with the tithes of all the townlands—Rathooer (now Rathory), Rathbody, Arthurstown Tallaustown and the two Lestrames (now Greater Lisrenny and Little Lisrenny). In the parish of Serrelstown or Sherles-towne (now Charlestown) they had the chapel, with the tithes of the townlands Cherlestown, Piperstown (now Pepperstown) and Cowley (now Coolestown). In the combined parishes of Richardstown and Stackillen they had the two chapels, together with the tithes of Hoathstown or Houthstowne, Stickillen, Richardstown and Harristown. In Moorestown (now Mosstown) and Knock they had the two chapels and the tithes. In the parish of Shanlis they had a great deal of property. Shanlis is divided into two parts, one of which—a very small portion—is north of Ardee cut off from the remainder of the parish. At times, Shanlis formed one parish with Ardee, but mostly it stood by itself. The friars had the chapel and tithes, also the Manor of Shanlis, consisting of 39 acres of meadow, 20 acres of arable land, and 20 acres of pasture, called the Commons of Shanlis. On this Manor eight cottages were erected, and, in addition, there were forty acres let to James Clinton at an annual rent of £1 6s. 8d. In these parishes which I have mentioned, the values of the rectories were as follows :—Shanlis, £7 ; Charlestown, £12 13s. 4d. ; Mapastown, £6 ; Mosstown and Knock, £8 ; Richardstown, £6 13s. 4d. ; Stickillen, £6 ; Tallanstown, 8d. In the parish of Kildemock, they had one messuage and one acre of land, value 12d in Poghestowne (now Paughanstowne), and 120 acres of arable land in Blakestown. In the parish of Ardee itself they had the parish church, value £36 per annum ; also the tithes of Mullenstown, the Redmoor (N. of Ardee), Hubbergestown (now Oberstown), Gawestown (elsewhere Guitherstown), Mullaghcloe, the tithes and lands of Mullaghdifferne or Mullaghdisserne (now Mulladrillen), Spencer's Crock or Rock with those of the north part of Ardee, the tithes of one-fourth of Ardee parish, the tithes of the town of Ballytrasna, and the tithes of six acres of land in Ardee. In Mullaghcloe they had 24 acres of arable land, valued at 70s. 8d. yearly, and 40 acres of pasture, valued at 13s. 4d. yearly. In Gawestown they had 40 acres of arable land and 20 acres of pasture of the annual value of 40s. They had also a messuage and an acre of arable land in Beghelstown. In the parish of Smarmore they had some property. In Purchasetown (now Purcellstown) they had thirty acres, and in Hurlestown they had fifteen acres. In the parish of Mansfieldstown, they had, in the townland of Babestown, forty acres of arable land and twenty acres of pasture, and in the townland of Mansfieldstown, or Mandevillestown, or Wanfelston, as it is variously called, they had thirteen acres of arable land let to Murdock MacCoune. At that time there was a brewery in Mansfieldstown, and from it the monks had the right to a flaggon of every brewing of ale for sale. The annual value of this right is set down as 2s. Ale must have been very cheap in those times ; of course, we must always take into account, in dealing with these sums of money, that they represented far more than they do now. At Mansfieldstown also they had a right to the custom of the toll-boat, which was owned by Murdock MacCoune.

The property in County Monaghan, which, as we have already said, they first received from Roger Pepper, became much larger before the time of the Reformation. There they had the rectory and parsonage of Magheracloone, half the rectory of Rosse and Magheross, the rectory and parsonage of Donaghmoynes, together with the tithes of these places. They also owned the village or hamlet of Crabbrough, consisting of sixty acres. Such, in detail, were the whole possessions of the Trinitarian monastery.

The last prior was George Dowdall. In 1524, he, by the consent of the brethren, granted to William Hazard, prior of the Convent of the Holy Trinity in Dublin, an annuity of ten shillings sterling in fee, out of the property in Blakestown.

On December 6th, 1539, Dowdall surrendered the monastery. In return he was granted a pension of £20 sterling out of the monastic property, and was promised the See of Armagh. On the death of Primate Cromer, the Pope appointed Dr. Wauchope to the See, but Henry VIII., refusing to recognise Wauchope, appointed Dowdall. But soon, even Dowdall's religious principles came into sharp conflict with his loyalty, and he strenuously opposed the introduction of new rites. In 1551 he left Ireland in disgust, writing to the Privy Council that he never "wolde be bushope where tholie masse was abolished." Though he had for several years acted as schismatical bishop, still, owing to his zeal for the Catholic faith, the Pope forgave him, and, after the death (of Wauchope) appointed him Primate. He was, of course, recognised as such by Queen Mary. In reparation for the injury done to the revenues of the See of Armagh during the reigns of Henry and Edward, the Queen, in the first year of her reign, bestowed on Dowdall for life the revenues coming from the property of the monastery in Ardee, Grange of Shanlis, Blackestown, Rychardstown, Knockhurlestown, and Wanfelstown (Mansfieldstown). After Dowdall's death, some of the monastic property came into the possession of one William Cappocke.

In 1612 James I., by letters patent, dated June 4th, granted to Sir Garrett Moore the whole monastic property at the annual rent of £28 8s. 4d., with the further proviso that each year he should pay out £35 17s. 4d. to maintain an able horseman. This same gentleman, who was ancestor of the present Lord Drogheda, also got possession of the property of Mellifont Abbey. He does not seem to have held the Ardee property for a long period, as, after Cromwell's time, we find it in possession of different owners. The land in Charlestown passed into the possession of the Pepper family, that in Richardstown to William Aston, that in Stickillen to John Bernard, and that in Mapastown to George Corfett. The property in Ardee and the vicinity was parcelled out amongst several, prominent among them being Ruxton and Armitage. That is all I know as to what became of the property. It only remains for me to say that the ruins of most of the chapels which they served still remain. There are, or, at least, were until lately ruins of old chapels in the following places:—Mapastown, Kildemock, Smarmore, Tallanstown, Stickillen, Shanlis, Charlestown, Mosstown and Richardstown.⁴ At Mapastown, beside the remains, there is an interesting graveyard, where, according to tradition, John Mapas who killed Bruce at Faughard, lies buried. Probably our monks read the burial service for him. In the parish of Kildemock, at Paughenstown, there is a well called Trinity Well, beside which there is a Commons named Trinity Green. Seeing that the Trinitarians owned this land, we may conclude that there is some connection between the names. Until over thirty years ago, there was a famous pattern at Paughenstown Well. In the same parish, at Kilpatrick, there is another holy well dedicated to our patron saint. At Stickillen, in the field next to that formerly occupied by the old chapel, is another holy well, which has been closed for some years. In Shanlis parish, with which the monks seem to have been very specially connected, there is, at Toberdoney, a place of pilgrimage. Very few go there now, but, within living memory, large crowds came from Louth, Meath, and Monaghan. The place is very isolated, and the water of the holy well is said to have effected many cures. In this parish also, at Hurdlestown, on land which formerly belonged to the monastery, there is a very interesting cromlech or standing stone, with a perfectly round hole cut through it. Besides the ruins at Mosstown itself, there are also ruins in the same parish, at Philipstown. At Mansfieldstown some of the old walls are incorporated in the present Protestant church. We may now go on to deal with the

CARMELITE MONASTERY.

There is a well-founded tradition in the Order that the Carmelites can trace their origin back to the prophet Isaias. At any rate, there existed in the time of our Lord, a society of hermits to whom the Carmelites can trace back.⁶ It was among the early Carmelite monks that our first Apostle, St. Palladius, is said to have learned the spirit of asceticism. The first written rule was made out in 412 by John, Patriarch of Jerusalem, and, in 1207, a more complete rule still was made out by John's successor, Albert. During all this time they were real monks, and not, as they now are, mendicant Friars.⁶ In the thirteenth century their rule was further modified by St. Simon Stock, and about this time, they were constituted a mendicant Order. The rule then drawn up came to be known as the "Primitive Carmelite Rule." In 1431 Pope Eugene IV., without in any way wishing to bind the individual members, allowed some mitigations in the old rule. For a while these mitigations were adopted in many houses, but, in 1451, they all returned to the same rule. In later times, however, some houses again adopted the mitigated rule, with the result that the Order was divided into two bodies.

It was the Carmelites of the primitive rule who came to Ireland. The first Irish Carmelite house was founded in Dublin as early as 1224, and in 1303 Ireland was canonically erected into a province of the Order. There were about thirty Carmelite houses in Ireland.

I do not think that the exact date of the founding of the Ardee monastery is known. It is generally stated that it was founded by Ralph Peppard during the reign of Edward I.^{7 6 8 9} For the support of the friars he granted a yearly allowance out of his manor of Ardee.

In 1302, when they wished to obtain both ground and funds in order to enlarge their court, the town of Ardee gave them half an acre, John Littleboy gave them three-quarters of an acre, and two other inhabitants, Benedict de Hunberge and Walran Boy remitted to them a rent of twenty pence payable annually out of property contiguous to the monastery.^{6 7} These grants of Ralph Peppard and the other inhabitants were confirmed by Edward III. in a decree dated November 11th, 1331.

When in 1315 Edward Bruce attacked the town, the inhabitants fled to the friary for refuge. In the sacking of the town, the church, in which they had taken refuge, was set on fire and burnt to ashes. A large number of the refugees were buried in the debris.

It seems to have been usual, during the fourteenth century, to hold the provincial chapter of the Irish Carmelites in the Ardee House every five years. There was one held in 1315, the year in which the church was burnt, another in 1320, another in 1325, and we have record of another in 1490. That held in 1315 was presided over by David O'Buge, the Irish provincial.⁶ John Sugdaeus, who was provincial in 1320, convened the chapter in that year.^{6 7} In 1325 there seems to have been no Irish provincial, but John Bloxham, B.D., a Carmelite from Chester, was Vicar General. There were evidently some breaches of discipline in the Order at this time, for at the chapter in 1325, several disciplinary regulations were made.^{6 7} In 1339 we had the conflict with the Crown, about the ownership of certain advowsons which has already been treated of in connection with the Trinitarians. To settle it, the Carmelite prior paid a yearly rent of five marks. In 1490 another provincial synod of the Order was held here.

In 1504 Octavian, Archbishop of Armagh, convened a provincial synod, to meet at Drogheda in July. A virulent plague broke out in Drogheda, so that the meeting was removed to the Carmelite church of Ardee. The plague soon followed them, with the result that the convention was broken up altogether.^{2 6}

In 1540 the prior Patrick was forced to surrender the house to the Crown. At this time, the friar's property consisted of the priory, a church, dormitory, certain chambers, several gardens, and messuages in Ardee, two parks, one of which went by the name of Sale Park, and part of the farm called Mychemyll. The annual value of their whole possessions, besides reprises, was 27s. 2d.

The after-history of this monastery is extremely interesting, but to understand it properly, it is necessary to explain the history of the Carmelites in Ireland during the seventeenth century. At this time the Carmelite Order had separated into two divisions, one following the modified rule, and the other, called Teresian Carmelites, following the strict reformed rule. In 1625, during a lull in the persecutions in Ireland, two Irish Teresian Carmelites, Father Paul and Father Edward, came home. They opened a house in Cook Street, Dublin, and, in spite of the penal laws, they managed to exist. So successful were they that in 1638, at a general chapter of the whole Carmelite Order, Ireland was re-constituted a province, and Father Simon of St. Teresa was appointed provincial. He set himself to re-establish the Order in those places from which they had been driven. The first colony sent out from Cook-st. was to Athboy, the second was to Drogheda, and the third to Ardee. In the latter place, some of the Catholics had secured from those to whom they had been granted at the Dissolution, the old dilapidated buildings. Whether they managed this by force or by contract I cannot say. I am inclined to think it was by force, for in the seventeenth century Italian MS., in which the latter-time history of Ardee is given, the writer takes great pains to show that the Teresian Fathers had a strict right to these buildings which had been bestowed upon the early Carmelites by the pious faithful of Ardee.⁹ Furthermore, Rome itself declared that they were justified in receiving back such property ¹⁷—(*Specil Oss.*, vol. I., p. 388).

When the Ardee Catholics having acquired the property, asked the Carmelite provincial to again take possession of the buildings, he made no hesitation, but at once sent thither two religious to formally occupy them and to provide accommodation for others. One of these religious was a priest, Father Michael of St. Victor; the other, Brother Columbanus, was but yet a student awaiting ordination. In after times, both these men had distinguished careers on the Continent.⁸ They took possession of their new dwelling late in the year 1638, and, instead of calling it by its old name, they re-named it "The House of the Annunciation."⁹ They had very hard work repairing and fixing up the monastery. They got a good deal of assistance from the Catholics of Ardee, and one of the latter, a gentleman named Colley, sent labourers to assist them, but the great burden of the work fell on themselves. They never shirked work nor disdained manual labour. In the Italian MS. their life for each day is given in detail, and it was ordered according to the strictest Carmelite rule.⁹ Rising at an early hour before dawn, they recited portion of the Divine Office and made their daily meditation. At dawn, Father Victor said Mass, and at seven o'clock they began the work of repairing the abbey ruins. Side by side with the labourers, they worked away until noon, when they had again to retire to continue the Office and make the mid-day examination of conscience. After that, for the first time during the day, they were allowed to break their fast—presupposing, of course, that they had the wherewith to do so. A brief recreation followed, at two o'clock vespers were recited, and the remainder of the evening, with the exception of the time allowed for evening meditation and for a frugal collation (eight ounces), was spent at work on the ruins. When darkness came they had other labours to perform, and they must have been pretty weary when they were allowed to seek rest. But this was not all—their much needed sleep was again interrupted at midnight in order that they might recite the matins for the following day. In addition to these duties, they also discharged the sacred functions of their ministry, and managed to curtail from their rest some time to study Theology, Holy Scripture, and Canon

Law. That they must have made good use of their time is proved from the fact that after they had again been driven from Ireland by the persecutions, Fr. Victor became a celebrated preacher, while Fr. Columbanus became noted for his great learning, and taught with distinction in the College of his Order in Rome. To him we are indebted for the important MS. already quoted from.⁹

Before 1641 a flourishing community of Carmelites existed in Ardee.⁸ Early in that year the Drogheda monastery was pillaged by the Puritans. With difficulty the members escaped, and some made their way to Ardee. Ardee would, at this time, have suffered the same fate as Drogheda had it not been protected by an Irish regiment.⁹ I think, however, that, before the end of that year, owing to the proximity of the Puritan army, the friars had to leave Ardee.

At the general Chapter of the Order, held at Rome this same year, Father Columbanus was present, and gave the chapter a vivid account of what he had seen at Ardee.⁹ When the Confederates became successful, the friars returned to Ardee, and remained in peaceful possession for several years. Cromwell's persecution set them wandering again; but we know that the Carmelites remained in hiding in County Louth during the whole period of Cromwell's protectorate. They never again opened the monastery at Ardee.

We have record of a few of the friars who were connected with Ardee during this period. First in merit comes a member of an old English Catholic family from Herefordshire, known in religion as Brother Angelus. Though never actually resident in Ardee, still, from the sad circumstances of his death, mention is due to him in an account of the Ardee monastery. In 1641, when the friars were driven from Drogheda, he was arrested there, but was soon released on the condition that he should leave Drogheda. Ardee at this time was protected by the Irish regiment, and he resolved to go there. On his way he stayed overnight at a fort held by the Confederates, but, before morning, it was taken by the soldiers of Lord Moore. He was beheaded on the feast of our Lady's Assumption, August 15th.⁹ The place of his death was, I think, either Termonfeckin or Reaghstown, for we know that both these places were sacked by the Puritans.¹⁹ In the monastery of Linz, in Austria, there is a fine oil painting of three Teresian friars martyred by the Puritans in Ireland. One of them is Brother Angelus; the other two were Drogheda friars. I hope to be able to reproduce the painting in the pages of the next number of the Journal, when I shall be dealing with the Drogheda monasteries.

Another friar who probably spent some time in and around Ardee was Father Laurence of St. Thomas. He had been on the mission in Italy, and did not come to Ireland until June, 1657—in the very middle of the Cromwellian persecution. His zeal made him an object of bitter hatred to the Puritans, but, for almost six months he managed to avoid them. However, late in the year he was arrested and imprisoned in Drogheda for three years. There was no other priest in Drogheda at the time, so that the people were dependent upon him to give them spiritual comfort. After dreadful privations a disease came on, and his persecutors, seeing his helplessness, released him on parole. He continued to minister to the Catholics of Co. Louth until the time of his death, which occurred at Dundalk on the feast of St. Teresa, 1667.

There is, at the present day, in the library of the Discalced Carmelites in Dublin, an interesting relic of the Ardee monastery. It is a small 8vo. volume of 112 pages, bound in old leather. It is entitled: "*Mons Hannoniæ*," and is an historical sketch of Mons in Haynault, Belgium, written in Latin. It was first published in 1621, and was given to one of the Fathers on his leaving Belgium for Ireland in 1640. An inscription on the title page says that it belonged to the friary at Ardee. It is also of interest to Irish readers owing to the fact that it contains a brief notice of St. Waltrude, and this would appear to be the reason why the Carmelite Father brought it home from Belgium.

I must now bring this too prolix paper to a close, and hope next year to be able to give, in more presentable form, the interesting story of the Drogheda monasteries. In the latter part of the present paper I have told the history just as I have it down in my notes, and I fear that there is very little order about it. However, if I have not properly separated what could be made interesting from what is uninteresting, part of the blame should be left at the Editor's door, as, he hurried me th rough with the paper more quickly than I should otherwise have wished.

Λορεάν ρ. ua μμρεαθαίξ,
μαξ-ναθατ.

Authorities : and their Reference Numbers.

- 1.—Dr. Burke's *Hibernia Dominicana*.
- 2.—Ware's *Works*.
- 3.—Fiants, Patents, Rolls, State Papers, &c.
- 4.—Cardinal Moran's *Life of Ven. Oliver Plunkett*.
- 5.—Coleman's *O'Heyne*.
- 6.—Archdall's *Monasticon Hibernicon*.
- 7.—King.
- 8.—Fr. Rushe's *Second Thebaid*.
- 9.—Fr. Rushe's *Carmel in Ireland*.
- 10.—Dalton's *History of Dundalk*.
- 11.—*Louth Ordnance Survey Letters*.
- 12.—Dalton's *History of Drogheda*.
- 13.—Grose's *Antiquities*.
- 14.—Fr. Meehan's *The Irish Franciscans in the seventeenth century*.
- 15.—Marmion's *Maritime Ports of Ireland*.
- 16.—*The Franciscan Tertiary for 1894*.
- 17.—Cardinal Moran's *Specilegum Ossoriense*.
- 18.—Harris' *Collectanea*.
- 19.—Cardinal Moran's *Persecutions of the Irish Catholics*.
- 20.—Canon O'Hanlon's *Lives of the Saints*.
- 21.—Colgan's *Acta Sanctorum* and *Trias Thaumaturga*.
- 22.—Four Masters.
- 23.—Fr. MacCann' *Itinerary*.
- 24.—Wright's *Louthiana*.

TABULAR LIST OF POST-NORMAN MONASTERIES DEALT WITH.

ABBAY.	FOUNDER.	DATE OF FOUNDATION.	DATE OF DISSOLUTION.
Carlingford ..	Richard de Burgh ..	1305 ..	Reformation.
Dundalk (Franciscan)	John de Verdon ..	1247 ..	"
„ (Trinitarian) ..	Bertram de Verdon ..	1240 ..	"
Kilsaran ..	Muad de Lacy ..	Before 1200 ..	"
Ardee (Trinitarian) ..	Roger de Peppard ..	1207 ..	"
„ (Carmelite) ..	Ralph de Peppard ..	About 1300 ..	"



Speech of Mr. King, Professor of Irish,

*The day of the great Repeal Demonstration : Dundalk, 29th June, 1843,
Delivered to the congregation at Stabanon Chapel.*

A'DÁDÓINE uairle, 7 a dádóine nó eirtear liom, aét air mod áirí, a dádóine uo nac tuigíonn aét fírbheagan de'n tSacr-beapla in ar labhairtear lib ceana, tabairtear áirte air an beag-Cómairle atá mire air tí a tabairt duib. I r pód follar do gac neac in ra mór éruniugad-ra go rab éire aón uair ina píozaet mór rapcormpeac faoi a púgíob féin, lán de fáirbhreap, de gac ulmáóin, de dádóinib 7 de gac cineal ponair buó féirteir a beir i píozaet calmuig air bit, poime teacé na Sacran intí. I r follar pór áad gac rtair a tpaetap air ar rinrip go rab gac péun as dórtad anuar uad neam air na dádóinib ; go rabadar naóim 7 cupairde air fágail com lionmáir asar rin intí, gur goirtead fead aimirpe fada Oilean na Naom, asar luir ealga dí, air iomaodalact a dádóine naomta, pógíamta, asar a cupaird. Ní ran aimrip a luáidim, ní rabadar tige bocta le na bpeicrin mur atá amú. Ní rab féidm léo ; oir se go rabad na dádóine rap lionmáir mar i r fíagáin linn ní rabadar dádóine bocta air bit air fágail in éirinn, 7 ma bíó dádóir i mainirteir no ionair epairbteaca eile i ngar dóib ina nhabad, gac níó, bíad, iocda, 7 eadac, a bidead a píaetanar oíta.

Ní fuil fáa a beir as airtir anoir air gac fabair a fúair éire boct faoi péim na nGall, aét amáin a ráó go rab rí as tuictiom gac lá air a learluidé go nuige an bliagáin 1782 an tan a gabadar clanna na tíre meirneac éuca féin, 7 le cloimtib ina ndorrais d'éiríugedap ruar a ccionn a céile 7 do móideadap nar oligiorcionac do neac i mbeata, nov' don-cóimtionac coigepice air bit olige a déanad d'éirinn aét do a comairle coitcionn, do a tigeapnaigib féin, asar a púg amáin ! Uad an am rin a nár d'far airtir nac nac féirteir a áiréam uirtí. Bíó a firi eadagíte, lán-faothaca, de-beatagíte ; ní faicir ocrap, no iocda mar atá a noir intí. Bíó na mná pór uad ós go rean as tuillead, 7 as cungrad leir na fearaib ; bíó poitlean rnioma as gac coilín, asur mire i mbann-aig, gurab iomda ponta óir ab fíu in ra mbliagáin i ! Bíó réan doct-inrigte a fearcáin na ceatáib air ar tír. Duó i éire féin a bíó intí. Aét monair ! 7 mo céud míle trúaige, 7 gaur torcad mo éirde-re ! Níor bpaóa pac na ttróm-ccat ponair-re air éirinn ! Níor bpaóa a dádóine, níor bpaóa ; oir gmuorad eúo an éine epáorag na Sacran, asar móidead léo gur buó eigin tuictiom airtir, ionar go lingead a mór-ponar oíta féin, 7 go mbidead éire (éire fona fad a bíó a comairle féin aici) gan comairle, 7 írligte faoi dádóirpe gac truailean gan céill gan cineal, ar bpior éia féin, a cupirteir or a éionn ! Tóigeadap cogad 7 buáirtead mór fead na tíre : érocadap dádóine gan cuir ! rgiúrapadap cum báir

a lán eile, 7 tusaðar gac gñe pionair do lán eile de na daóinib; ní ccionna go nbeápnadair coir, aét ionar go ccuipfir cpeaénad leo i cpaoróitib na nbeóine go huile, o'easla go oóigeaðar a ngut i naðair meang na nrooc daóine-ra le'ri mian éirinn a tparcar go lár air, 7 a cómairle, fát a ronair, a goir uici, aét ní rab'gar in ra niomlán: buó éigin doib milian ponta a tabairt mar bñib! Tusaðar fór móran onora do luét na meang, noé a malaircio cómairle na hÉirionn, níð mar léo féin (ir doig go nbeápnadair tigeapna de fean Jack Foster ós an tpean-rpealodora Duide Collain,
 air pon a faochar in ra oíoc-beairt-ra, mar ir fíorac do gac duine aðairb). Ní fuil foill aham a beir aó airéir air élebeairt na oíoinge-re; aét amáin a ráð gur goirbeaðar ra deóig, a cómairle uad éirinn! Feucairde, a daóine oíairb féin! feucairde air éruet boét noétairge bui cclóinne; feucairde bui mná liom-noétairge fór gan aén-níð air a ccumar cum cunganca lib! feucairde bui cciora aó imteáct ar an tír ir ga ccaitead i ccoigcri! feucairde an tairrbairi, an teallac, na muga, 7 ríu na ccarca ga rguabad úairb gac lá go Sacran, 7 ríu féin boét noétairge air éiorra bíð, airgíro, 7 eudala, a rgaðad na ppoirín da lá 7 o'óirde, aóar íb a faochar air iocairíð dona air pon! Nac ro tpuag an rcaio ina bfuil ríu? Nac cuibe go bfiarfaðair lib an fát a beir oíairb a beir inra éruet rótpuag-ra eoiri beag aóar móir? Ir cóir fíor a tabairt buib gur ab é ir fát do, iar ngoir bui ccómairle uairb, go ngníðeann daóine neaéairb buib aca nac bfuil fíor air bui cciorra ní bui mó iona cá aig an Turcac móir fíor i Constantinople! Ir iongnad lib réo, aét ge gur buó iongnad, ir fíor é, aóar mar fíor, cionar mar ir fíorir lib luir fíor i fuoét deorair in bui tair outéair féin? Cionnar mar ir fíorir lib a beir rona feargárac in bui tair outéair mar buó uáal buib a beir fead a beiríor eáctreanaige aig deánad na ngnoite a cóir buib féin a deánad rí mbale, i ccoigcri? Nac bfuil leór céille aóairb airé a tabairt do bui ngnoite fein ní bui fearr go móir, móir iona aig eáctreanaib nac bfuil a bfiar aca, no ruim ionairbre? Ma meairtair lib gur ab aóairb fein ir cóir bui ngnoite a deánad rí mbale, 7 nac bfuilngíre a millead ní bui mó le neaétreanaib 7 ríu féin a cur in ra éruet tpuag in a bfuilci, tígíre le méin maí ríotéanac, aóur bonnuib airgíro in bui nroíraib cum cunganca le cionn bui tairé, an fear fíor a builc a fíocar, aóar a fúaimnear féin mar geall air a tír aóar oíairbre .i. Dómnall Ua Conaill! Feucairde uile an fear a rínn réo, aóar a deánar tuillead mur geall oíairbre aóar air éirinn! Glacairde a cómairle go rínn; oir ir cóir a glacan; cuipite i namáil o'Éirinn go huile gur ab íb fíri clíutaca énte luða ríu ariam nar feall air éirinn! Tígíre le rígnn 7 bonn eoiri fearair aóar mnáib; eoiri beag aóar móir i ccionn a céile i náonvad le Dómnall Ua Conaill, aóar iarrairde go oiongbalta bui ccómairle féin, cómairle na h-Éirionn a tabairt air eir buib; ma do gñíð ríu rín, deunpaí an fear céatona-ra a míle uiríro buib! Glacairde a cómairle deirum a ríu lib, aóar na bpirde an olíge air aónéoir: na bídead cuir aóairb, reac gac níð eile, do luét paipige air bí; oir ir pollar buib gur de peatáir an Cairlein íad, 7 gur ab íad bui naímde a cúiréar a leiríro bui mearg, ionar go mealitair leo ríu 7 go ríoinnir ríu, aóar gur ra neairtmaire leo féin iar bui tparcar leó air lár. Seacnaíre, a éairde, uime rín, peatáir an Cairlein; oir ge go mbíð mil air bairraib a ngob, atá ním ina bfiarairb! Deirum lib a ríu a beir ríotéanac, rcaama, ceillíre, 7 beiríro ríu buair gan muill, na bídead fearg oíairb le bui naímíroib: bíóirde foigídeac, oir ir éigin buib búair a bpeit gan muill, búair neamfuilteac faó ríuáir an tpaóí móir-re a táiníc bui mearg ariú; aóar ní fuil luét cunganca ní bui fearr air érum an doíain iona ríu; oir cia air nac mbeappad ríu búair, coionna go tpuig ríu búair air an namáir ir do-éargarra air bí, bui n-anmianairb féin, an fíoir! Fuair ríu búair oíairb féin, noé ir mó búairge, 7 ir oódeanta iona míle búair do leiríro atá ríu aó iarrair! Leanairde do cómairle Ua Conaill

7 ní féidir ríob a beir i namhaz, no mbráigíneas ní buir faoi. Gabhad ríob buir ccomhairle air 7 beir éire mar buir uáil ói; ríob a cuirp sa cotúgao féin. Beir púoruin na mboct folama, aet uad luét ciorraime amáin. Beir obair go leor aís gac uine. Ní teirto ráotar éirinn go Sacran níor faoi, mar dúbairt fearflata ua Sním, báiró uí Neill le linn Seabail collaig a beir cionnar na Sacran.

“Ní aetnídeann Inir Loza
Ní de faidib fonmora
Cnuic dloirnead i ndiaig an air—
Beir ráer éireann i Sacran.”

Aet ma dúbairt re reó, dubairt an file ceáona go ttiucfad fúarcailt do na gáothalaib, mar bíó do cloinn Iréal uad bhuir na hÉirice; aet ir doig liom gur ab é an Dómnall ua Conaill ceáona-ra noé do éig ríob uile an taet-máoiré ar a ttráctann re! Bídeat dótcar mór aet: oir beirpíó re ríob ráor san muill uad dáoirre rároah Peel, 7 a luét comláime; oir ir follar go bpuil lám uilecomáctad Oé leir mur do bíó le Máoiré, aet cia a féudar cur na aet? Beiró buir ccomhairle real nac fada aet i mBaile-ata-Cliair, aet aetá milian acap talmain nac ríú da píginh an tacar anú aet a bearpad beata maí do da millian uine da ttabairpíó dóib le ráotar iad, aetadfad ríob! Beirpíó buir ccomhairle féin duib iad! In rin beiró éire mar buir uáil ói faoi a lán-tuinn meala aet meitléacta féin; aet fóp, beir teanga mín, mílir air matara air buil aetinn a rí, aet nac ceugnaetad tupa a Dómnall uí Conaill a cur air bonn mar ir cóir; oir da mbéirdeat rí air buil do gnat ní bídeat éire ríunta faoi dáoirre mar aet le real fada—flán líb.

Tadairde, a éiríde, trí gáire air fon Dómnall uí Conaill an t-aet-máoiré. Trí gáire do'n mbanríogain.

Trí gáire luégar ceiona gur féidir líb buir ccomhairle le rágal a rí go Baile-ata-Cliair.

Slán líb—Iméige i baile go ríotcanad—flán líb.

NOTE.

The above speech is to be found in the bundle of MSS. numbered 3. C. 8 in the Royal Irish Academy. Evidently O'Connell's organisers were in the habit of sending speakers round to the various country churches on the morning before a big Repeal meeting, and Professor King was sent to Stabannon.

But it is not a little remarkable to find an Irish speech delivered at Stabannon in 1843. There must have been a good proportion of Irish speakers there then. How few there are to-day!

In his opening remarks he addresses himself particularly to those who understand very little of the English language in which they have been already addressed. He does not state who it was that spoke to them in English, whether himself or someone else.

The style of the language is stilted and bookish, but is easily enough understood, and the spelling is erratic and pedantic. It is given here just as it appears in the MS., except that abbreviations are written out fully. There is nothing in the MS. to denote who is the writer of the piece, but it was doubtless the orator himself.

The substance of the speech is a weak imitation of O'Connell's oratory. In some respects it is sad reading. He pictures Ireland as a garden of Eden but for the English Government, and assures them that “at no far distant date” O'Connell—whom he calls a “second Moses”—will win for them Repeal of the Union, for behind O'Connell is the hand of the Lord which nothing can withstand. Then he advises them to support O'Connell, contribute liberally to his exchequer, and not to break the law, and winds up by calling for three cheers for Daniel O'Connell, and three cheers for the Queen.

The speech is typical of the slavish following that O'Connell gathered around him. There is not in it a spark of originality of thought, nor a suggestion of any manly individual effort: the burden of it all is—support the “second Moses” and he will accomplish miracles.

The speech gives us a glimpse of Ireland 60 years ago, and should be interesting reading for students of Irish, but I do not deem it worthy of a full translation.

Who Mr. King was, or where he acted as “Professor of Irish,” I have not been able to find out.

Énri ua muirgeara.

The Origin of the Drogheda Argus.

WE print the original agreement between the founder or editor and the printer of the "Argus." The first part of the document down to the signatures is in the handwriting of "Js. Dowds," who also signs "For L. Fallon." The agreement appears not to have been sufficiently definite as to how and when the "one pound sterling" was to be paid. So the second paragraph is written, evidently by Mr. Levins the new witness. But here again there appears to have been some uncertainty or obscurity, as in three places marked with a * star the name "Fallon" is obliterated, and "Kelly" written over it. However, the success of the *Argus* does not appear to have been affected in any way,—it has flourished from that day to this, and is a credit to historic Tredaugh.

W. T.

Memorandum of Agreement

BETWEEN

PATRICK KELLY & L. FALLON, WHO PURPOSE PUBLISHING A WEEKLY PAPER TO BE CALLED THE "DROGHEDA ARGUS."

PATRICK KELLY having a house & shop & Prefs & Types does agree to give the use of them & to provide composers & press men, Ink, paste, & waste paper for such publication, & to read the proof sheet for the sum of four pounds per week to be paid out of the first receipts. After such sum of four pounds is paid to P. Kelly* the next pound of receipts is to be paid to L. Fallon. Then the next pound of receipts per week is to be given to P. Kelly, & all further profits to be divided share & share alike between them.

Witness

THOMAS LYNCH.

For L. FALLON,

Js. D. DOWDS.

PATK. KELLY.

And it is further agreed that the aforesaid Patrick Kelly will pay to the above Laurence Fallon for three months from the first publication of the *Argus* one pound sterling per week, whether the profits of the publication pay it or not—moreover, when the weekly profit of the *Argus* exceed Five pounds—Mr. Kelly* is to get the surplus until the profits reach two pounds per week over the four pounds, which Patrick Kelly charges for the expenses of the Printing, &c,—and any profits arising over the two pounds shall be equally divided share & share alike. In the first place, Mr. Fallon is to receive from Mr. Kelly* one pound per week for thirteen weeks, profit or loss, by the publication, and at the end of the Thirteen weeks the aggregate profit may be ascertained after allowing Mr. Kelly for Printing &c. four pounds per week, and one pound per week to Mr. Fallon—and another pound per week to Mr. Kelly for profit—so that there can be no division of profit unless the weekly profits of the *Argos* exceed six pounds per week. The first payment of one pound per week to be made to Mr. Fallon on the first Saturday of publication.

Drogheda: 15th Sepr 1835.

Present

MICHAEL LEVINS.

THOMAS LYNCH.

PATK. KELLY.

L. FALLON.

Endorsed: "Memorandum of Agreement between Patk. Kelly & Lauc. Fallon."

List of Irish Antiquities

BELONGING TO

SIR HENRY BELLINGHAM, BART., AT BELLINGHAM CASTLE

1. Leather Liqueur Casket (6 bottles of Dutch shape), embossed with roses and thistles, and royal initials, and crown. Given by King William III. to Col. Thomas Bellingham, who was his guide at the Battle of the Boyne.
2. Silver knife, fork, and spoon in leather case. Used by King William III. when he passed through Castlebellingham (then called Gernonstown) the day before the battle. Tradition says he passed the night there, and lunched under a tree in the demesne. This is probable, but he could not have slept at the Castle, for it had already been burnt by James' soldiers, a fact that is mentioned in Colonel Bellingham's Diary.
3. Diary kept by the Colonel during the eventful years of 1688, 1689, and 1690. The Diary contains a description of the change of Government in Lancashire where he was quartered with his regiment, his two expeditions to Ireland from there, the Battle of the Boyne, and many incidents that took place after it.
4. Some old Irish pins and brooches, found by Sir Henry and Father M'Fadden, P.P., of Gweedore, on the shores of the Atlantic on coast of Donegal.
5. A pike head of 1798 dug up in the demesne.
6. An old iron candlestick dug up in the village.
7. Many coins dating as far back as the reign of Henry VIII., Mary and Elizabeth, many local tokens and local money, some St. Patrick's Half-pennies, and two very old silver penny pieces of Edward the Elder, 901, taken over by the Vikings, and indentified at the British Museum. All these coins were dug up in the demesne between the years 1850 and 1900.
8. An exact replica of the celebrated Ardagh Chalice in the Museum at Dublin. Made by Johnson of Grafton Street.
9. An old Irish silver reliquary, found in the Island of Achill 1874.
10. An old Irish Rosary with large silver beads and crucifix, about the year 1600.
11. An old Irish silver crucifix with flat figure and hollow cross from Connaught.
12. A Cromwellian pipe.
13. Autograph letter of the last Speaker of Irish House of Commons.
14. Two pictures, engravings of Irish House of Parliament, with lists of members.
15. *Belfast News Letter* 1738, *Freemans' Journal* 1772.
16. Irish Debates, two vols., bound in crimson Morocco 1763-4.
17. Buckle and portions of old Irish militia belts.
18. Etui case with hair of Peg Woffington (the celebrated actress) in 1780.
19. Glass picture of Peg Woffington.
20. Pastel of Peg Woffington's sister, the Hon. Mrs. Cholmondéley, mother of Frances Lady Bellingham..
21. Engraving of Napper Tandy.
22. Black miniature of Daniel O'Connell.
23. Old Irish chippendale sideboard, buckets and wine cooler.
24. Several Waterford cut glass decanters and bottles.
25. Bog oak casket.
26. Head and horns of old Irish elk, dug up in demesne.



THE HARP OF THE LAST MINSTREL.

The above is an illustration of the harp played by the last native harper of County Louth. His name was Hugh O'Hagan; he was blind, and passed the evening of his days in Dundalk, where he died about 25 years ago.

The last of all the bards was he
Who sang of Gaelic chivalry.

The harp, which is now in the possession of Mr. Henry Morris, stands 4 feet 9 inches high, and has thirty-eight wire strings, the tone of which is remarkably soft. It bears the maker's name—"Francis Hewson," and also O'Hagan's own name.



Mr. Redmond MacGrath's second list of Antiquities.

In the first number of this journal we published a list of 31 objects of antiquarian interest in the possession of Mr. Redmond MacGrath of Dundalk. That was three years ago, and since then Mr. MacGrath has become the fortunate possessor of many other objects of antiquity. The following list completes the catalogue of his antiquities up to date :—

STONE.

32. A fragment of sandstone, $7\frac{3}{4}$ lbs. weight, found on Tara Hill by Mr. James Hughes, Park Street, who carried it all the way to Dundalk on his bicycle. It is artificially shaped somewhat like a large spool. It is narrow at the middle and widens out towards each end. It is $7\frac{1}{2}$ inches long, 13 inches in girth at middle, 18 inches at end, and has a cup-shaped depression $1\frac{1}{4}$ inches deep in each end. There are two depressed lines encircling it 4 inches apart. Mr. MacGrath humorously suggests that it formed part of the first Irish water-mill which Cormac MacAirt set up on the slope of Tara Hill. It was found in the side of a well on the western slope of the hill. Cormac's mill—if we recollect aright—was on the eastern slope.
33. Cast of the skull of Robert Bruce; once belonged to old Grammar School, Dundalk; it is 7 inches high standing on a pedestal $8\frac{1}{2}$ inches high. The pedestal has a quadrilateral base. On the front, inside an inscribed cross, is the inscription: "ROBERTVS SCOTORVM REX," surmounted by a crown, and beneath is a smaller cross with four stars, one in each angle. On one side of pedestal is "Interred 1329," and on the other "Re-interred 1819," and on the back the maker's name, something like "W. Scoular."

METAL.

34. Peculiar iron fork, found almost on the clay under the peat in Mobane bog, near Crossmaglen. The haft—which is made for the reception of a wooden shaft or handle—is $7\frac{1}{2}$ inches long; prongs of fork, $2\frac{1}{2}$ inches; use unknown.
35. Two-edged sword blade 14 inches long; hilt missing; also found in Mobane bog. The finder informed Mr. MacGrath that in this bog they sometimes meet with beams artificially dressed and placed, and also what look like pieces of artificial paving.
36. Hilt and fragment of sword, dug up on the battlefield of Benburb. Hilt, $5\frac{1}{2}$ ins.; fragment of blade, 8 inches. The hilt is of iron, and plain in design. But the most curious feature is that the handle (of wood) is covered with a kind of skin which is set all over with minute stones of crystal, oval in shape, and exceedingly close together. And though the wood inside is almost rotten, the skin appears well preserved, and these minute crystal grains still adhere so tenaciously that it is not easy to pick any of them out. Would this be the skin of some peculiar snake or fish, and would these crystal grains be a kind of defensive armour? Mr. MacGrath says one of these grains has been known to scratch glass. Perhaps some reader could say whether these stones are artificially inlaid in the skin, or whether they naturally form part of it.

37. Sword from Mullaghbawn, from the district where Hugh O'Neill is said to have surprised the English convoy who were marching to the relief of Armagh in 1597. O'Neill had also an encampment here in 1598.
Blade 32 inches long, one-edged, narrow, and light, slightly curved and pointed. Hilt, 5 inches, brass, with ornamental guard having the numerals "IV." surmounted by a crown inside an oval shield. The handle is covered with same kind of skin as in No. 36, and like it, this skin is corrugated and bound on outside with woven copper wire. But it is in every respect much better preserved than No. 36.
38. Three broken swords, found in Castletown River by a fisherman, just above the "Big Bridge." They are all of the same type, and the blades (one-edged) are all broken. Hilt plain, large, leather-covered, with big iron guard.
39. Volunteer sword from Co. Down, 22 inches, one-edged, curved; blade $1\frac{1}{2}$ inches wide, with portion of leather scabbard.
40. Volunteer gun, barrel 40 inches, stock 16 inches, with bayonet 16 inches. Found at Downpatrick: got from the descendant of a man who fought at Ballynahinch in '98.
41. Iron lock of flint gun; very large, dug up near Faughart.
42. Short two-edged sword, found in Castletown Castle. Blade $10\frac{1}{4}$ inches long, $1\frac{1}{4}$ inch wide at hilt but tapers to a point; hilt gone; portion of brass guard remaining. This Castle was built in 1472 by Richard Bellew.
43. Iron padlock of Dundalk old jail; peculiar design; circular; $3\frac{1}{2}$ in. diameter.
44. Old pewter inkwell used on judicial bench in Dundalk Court-house for over 50 years. The gentle flow from this inkwell often produced a tide in the affairs of men, which, it is to be feared, rarely led on to fortune.
45. A silver cross 2 inches long, having on one side a figure of the crucifixion, and on the other that of the Virgin and Child. The cross is hollow, the back forming the lid, and the receptacle within was used for holding a relic.
46. Two peculiar metal ornaments in brass or bronze, being exact replicas of each other. Each is 9 inches high and has a giraffe standing under a palm tree. Both giraffe and palm tree are fastened to the platform by nuts screwed on underneath. They are unquestionably of foreign make.
47. A "tally-iron" six inches high, used for making the "borders" in the women's linen caps worn a generation or two ago.
48. Old iron horse-shoe found at Knockbridge. Unlike the modern shoe, this is a thin iron plate, which completely covered the base of the horse's hoof. In the centre of the plate is a circle of ten raised points to give the animal a grip on the road.
49. Flint pistol in good condition: 11 inches long; barrel 5 inches. A name like "W. J. Rigby" is inscribed on the lock, and "Dublin" on the barrel. But the most remarkable feature of the weapon is a bayonet-shaped dagger, 4 inches long, ingeniously and harmlessly fixed along the side, which can be liberated by a trigger, when it springs out, and becomes fixed as firmly as a modern bayonet on a rifle.

WOOD.

50. Wooden model, perfect in every detail, of the old paddle ship "Dundalk:" enclosed in mahogany case, with glass front. At back of case in the interior is a beautiful painting of Narrow Water, showing the surrounding mountains. This ship was sailed by Captain Kelly, to whom the monument is erected opposite St. Patrick's Cathedral.
51. Two wooden platters, broken, 9 inches in diameter.
52. Wooden noggin, $4\frac{1}{4}$ inches high, from Mobane bog.

MISCELLANEOUS.

3. Telescope, in leather case, used by Captain Kelly on the "Dundalk."
54. Jug of antique pattern, got from a Cooley woman.
55. Cup found at fairy well at Slievemore (over Jenkinstown). It is ornamented on the inside: plain on the outside. Otherwise it looks quite modern.
56. Head (skeleton) and horns of deer dug up in Meighfoner bog near Slieve Gullion. Horns measure 3 feet from tip to tip.
57. Bone of sheep's leg fashioned out like a small scoop, and slightly ornamented. Found in James M'Dermott's fort in Dulargy.
58. A photogravure of Mr. MacGrath's grandmother, showing the peculiar dress and style of hair-dressing of the period.
59. Cameo: one of six found in a box dug up in Mr. MacGrath's garden, from under 4 feet of earth. This one has a beautiful, classic, female head in profile, and Mr. M'Grath says the figures on all the others were those of females also.

COINS.

Mr. M'Grath has got several old coins since 1904, the most remarkable of them being:

- (a) A Roman silver coin, showing on one side two horses drawing a chariot, with driver, beneath which is the inscription: *Calg (?) Roma*; and on the other side the head of a woman, probably a goddess, shown in profile. This was found between Faughart and Moira Castle.
- (b) A silver coin of irregular quadrilateral shape found behind Convent of Mercy, Dundalk. On one side is a cross, and on the other a shield with some heraldic devices almost obliterated. Mr. MacGrath says there are similar coins in the National Museum, also of irregular shape, and that they are called "Rebel money of 1641."
- (c) Two Isle of Man copper coins dated respectively 1732 and 1786, found at Inniskeen.
- (b) Irish halfpenny of Charles II. dated 1682; found at Seatown graveyard.

Smarmore.

How many of those who live in Smarmore know the origin and history of the name? Yet it has a meaning and a history. Here it is. When Cuchulainn was defending Ulster at the ford at Ardee, one of the first of his friends to come to his aid was Cethern, but so promptly did the latter come on hearing the news of Queen Meave's threatened invasion that he had time to arm himself with nothing better than an iron spit. On arriving at the battlefield he rushed on his foes, but in the unequal combat he was overpowered and wounded almost to death.

Cuchulainn got for him at first some physicians from Queen Meave's side, but so little did they serve Cethern that he—wounded though he was—dismissed them with blows.

Cuchulainn on seeing this despatched his charioteer, Leag, for Fingin, King Connor's chief physician, who dwelt on the brow of Slieve Fuaid. Fingin, on examining the terrible nature of Cethern's wounds had, at first, no hopes of curing him, but eventually succeeded in doing so by means of a curious bath, formed of the marrow of a great number of cows which Cuchulainn had killed for the purpose.

The place where this bath was prepared received the name of *Smiramair*, or the *Marrow-bath*, which is still preserved in that of Smarmore in the County Louth.

—O'Curry *Manners and Customs*, vol. iii., p. 101.

“From An Abstract of all the Ordnance in His Majesty's Kingdom of Ireland in 1685.”

DROGHEDA : Brass Ordnance, none.
 Iron Ordnance covered with brass,
 1 Culvering, 3 Demy Culvering,
 Iron Ordnance,
 2 Sakers, 3 Minions, 2 Three-pounders,
 2 Falcons.

CARLINGFORD : Brass Ordnance, none.
 Iron Ordnance covered with brass,
 1 Demy Cannon,
 Iron Ordnance,
 1 Minion, 2 Falconets, 1 Sling-piece.

Printed page 33, Vol. II., Gilbert's *Ormonde MSS.*, at Kilkenny Castle.

An account of Ordnance, Arms, Ammunition, &c., remaining in the several stores and magazines in Ireland, and in charge with William Lord Viscount Mountjoy, Master of the Ordnance, there dated 25th March, 1684.

Ordnance and other stores of war remaining in the fort and garrison of
 DROGHEDA, the 25th March, 1684 :

Iron Ordnance—unmounted.

1 Whole Culvering,	10 0 feet long	43 3 13 in weight.*
1 Demy Culvering,	10 0 "	34 2 26 "
1 " "	5 5 "	7 $\frac{1}{2}$ "
1 Saker,	7 3 "	1130 "
1 "	6 0 "	1120 "
1 Minion, cut.	3 3 "	2 $\frac{1}{4}$ $\frac{1}{2}$ "
1 Minion,	5 8 "	1122 "
1 Minion, cut,	3 2 "	2 2 25 "
1 Three-pounder,	3 0 "	2 $\frac{1}{2}$ "
1 Falconet,	4 9 "	4 — 2 "
1 "	4 9 "	4 $\frac{1}{2}$ "
1 Six-pounder,	6 6 "	11 $\frac{1}{2}$ "

27 Round Shot for Demy Cannon, 22 Round Shot for Culvering.

2 broken carriages, without wheels.

56 Fowling pieces, stocks and Locks decayed ; unserviceable.

Ball, 1 cwt. ?

Printed page 397, Vol. I., Gilbert's *Ormonde MSS.*, at Kilkenny Castle.

* The peculiar figures underneath are printed as they appear in Mr. MacCarte's copy : we failed to get an explanation of them.—Ed.

An account of Ordnance, Arms, Ammunition, &c., remaining the several stores and magazines in Ireland, and in charge with William Lord Viscount Mountjoy, master of the Ordnance there, dated 25 March, 1684.

CARLINGFORD:

Iron Ordnance—unmounted.

1 Demy Culvering,	10	0	long	
1 Minion,	6	5	„	13 in weight.
1 Falconet,	5	6		
1 „	2	8		
1 Sling piece,	6	0		
40 Round Shot for Demy Culvering				
20 „ „ Saker				
34 repairable Muskets.	34	unserviceable Muskets.		
8 bundles of Match, part serviceable, part unserviceable.				
67 unserviceable long pikes				
1 Demy Culvering wheel, unshod; 2 Falcon wheels, shod.				
1 small wheel, unshod.				
A broken piece of a carriage, with 5 bolts and 2 clasps.				
6 bodies of standing carriages.				
All unserviceable.				

Printed page 392, Vol. I., Gilbert's *Ormonde MSS.*, at Kilkenny Castle.

JAMES MACCARTE.

Notes and Queries.

Bellew Inscriptions.—In Mr. Garstin's paper* in the second number of this Journal on Bellew's Bridge, he mentions three early inscriptions in the names of Sir John Bedlow or Bellew and Dame Ismay Nugent in 1584, &c.—namely, one on the Bridge at Ballinacor, Co. Westmeath, illustrated in our Journal, one on a tablet under the window of Duleek Abbey, and the third on a tombstone in St. Nicholas' Churchyard, Dundalk. Mr. Garstin alludes to the similarity in style and design of the Bellew's Bridge 1674 inscription and the Ballinacor 1584 stone. While looking through George Du Noyer's sketches† in the Royal Irish Academy, I found two drawings of tablets to Sir John Bellew, almost identical in design with that at Ballinacor.

The first one, which is undated in his sketch, is “a tablet forming the back of a garden seat at Mr. Maxwell's house, Bellewstown Townland, Co. Meath.” It is broken at the bottom corners, and reads:—

THIS * BARNE * WAS * MADE
by] SIRR * IOHNE * BELLEWE
kny]GHT * AND * DAME * ISMA[y
Nug]ENT * HIS * WIFE * IN [15

The arms are exactly the same as in the left hand shield in the Ballinacor Bridge—i.e., those of Bellew and Nugent. The wreath and twining cords appear, as also the initials IB & IN.

Facing this sketch in the volume, is a tablet “over door of Mr. Maxwell's cottage near his farmyard.” It is also mutilated, and runs:—

THE * ARMES * [of Sir John Bellew
KNIGHT * AND * HIS * w[ife Dame Ismay
NUGENT * AND * IE [?
S * STEPPES * AND * [in the year of
OVR : LORD * GOD * 1598

The initials at the top of this stone are S I B (Sir John Bellew) and D M P. The wreath and cords as before enclose a shield containing the arms of Bellew (as before), impaling another coat of arms. These, Mr. Garstin tells me, are those of Plunkett, and the initials stand for Dame Margaret Plunkett. He tells me he purposes sending a further note on these numerous Bellew inscriptions.

It would be interesting to know if these tablets are still in existence.

H.G.T.

* Co. Louth A.J., Vol. I., No. 2., pp. 23-4.

† George Du Noyer's Sketches, R.I.A., Vol. VIII. 1867, Nos. 80 and 81.

CORRECTION.

The corps referred to as the *Loyal Drogheda Cavalry*, and the *Loyal Drogheda Infantry* (pp. 60-61 *Journal* 1906) should come under the head of Yeomanry, as the Volunteers, as a body, had ceased to exist some years before 1797.

Many officers, on the disbandment of the Volunteer regiments, gave their services in the formation of Yeomanry and local Militia regiments. It was probably some of these Yeomanry who, according to D'Alton's *History of Drogheda*, used many valuable Corporation books for fuel, while on guard in the Tholsel in 1798.

J. M'CARTER.

QUERY.

"LETTERS TO THE INHABITANTS OF NEWRY."

A work with this title was published in 1793 under the pseudonym "Owen Roe O'Neill." The author was Joseph Pollock, an officer in the Newry Regiments of Volunteers.

Particulars of this book would oblige.

J. M'CARTER.

NOTE ON A GALLAUN, OR PILLAR-STONE.

In the Townland of Balrobin, Parish of Barronstown, and two fields north-east of Balrobin House there is a gallaun, or pillar-stone, which has never been noticed or described in any work on the antiquities of the county, so far as I know—not even by the Ordnance Survey Staff—although a fort in the next field is marked on the map.

From its position—it stands well towards the middle of the field, on the home farm of Mr. Harty—far from the main roads and the eye of the passer-by, it might easily escape notice. It is, however, well known to the neighbouring farmers, and the field in which it stands has always been known as "The Big Stone Field."

The stone stands about eight feet in height, and is about the same in breadth; its depth underground must be considerable, as it is almost perpendicular.

It has a saddle-shaped depression on the top, and the mark of the hand of Finn-mac-Cool, who, the people assert, threw the stone from the top of Slieve Gullion at a southern giant, but it fell into this field.*

The existence of this gallaun is worth recording as a remarkable specimen of this class of prehistoric antiquity.

JAMES MACCARTER.

* I believe the field adjoining is known as Drum-saggart, perhaps from it having been a meeting place in penal days. They are lonely fields even now.

The O'Hanlons.—There is a tombstone in the Church of Newtown Mount Bagnal, upon which the coat of arms and motto of the O'Hanlons are engraved—the only one extant upon which the motto is given. It dates from 1760, and belonged and to the O'Hanlons of Mount Bagnal. (See *Dublin Penny Journal*, September 3rd, 1904, p. 356).

MARY J. HOBAN, Louth.

The Kelly-Concannon vault in Louth old cemetery is an ancient one, and seems to have been part of the ruined abbey. Interments have taken place in it for over 200 years. It belonged to the O'Kelly family, who owned considerable property in and about the town of Louth in the 18th and early part of 19th centuries. About the year 1719, or earlier, one of the O'Kellys (Hugh) married Elizabeth O'Concannon, of Ennistown, County Meath, and afterwards several of the Concannons married into County Louth families, notably into the Atkinsons of Corderry, Taaffes of Rathnetty, Balfes, Carahers of Cardistown, Dromgooles and Parks of Dundalk. A great many of these Concannons, amongst them Dr. Concannon (who practised in Dundalk in 1827) his children and grand-children sleep the last long sleep with their Kelly relatives in this vault, and no other families have ever used it except the O'Kellys, O'Concannons and their immediate connexions. There is another and a larger vault next this one, belonging to the Taaffes of Rathnetty, who were also related to the Concannons, Kellys, and Carahers, but it is in ruins, and but for the care bestowed on it by the Kelly family the other would have fallen into decay also.

MARY J. HORAN.

Coins.—Mr. Christopher MacGarrity, Dublin Street, Dundalk, has an immense collection of silver and copper (or bronze) coins, the number of which he estimates at 2,300. Besides foreign coins of almost every country "from China to Peru," he has a goodly number of old Irish coins and trade tokens. Among these are silver bank tokens—a 10d. piece (1813); 5d. piece (1805); 18d. piece (1812); a 6d. piece (1804); and a 30d. piece of 1808.

In copper or bronze he has several $\frac{1}{2}$ d. tokens of "Camac, Ryan, and Camac," dated 1792, '94, '96, &c.: several $\frac{1}{2}$ d. tokens about 1800, payable at the "Bank of R. W., Enniscorthy;" some Cronebane $\frac{1}{2}$ d. tokens dated about 1789 issued by the "Associated Irish Mine Company;" other $\frac{1}{2}$ d. tokens, some payable in Dublin, Cork, or Limerick; others in Dublin, Cork, Limerick, or Newry; and others in Dublin, Newry, or Belfast, all dated about the end of the eighteenth century. Another token issued by "J. Hilles, Dublin," is payable, we are told, "in Bank of Ireland notes."

Then there are some $\frac{1}{2}$ d. tokens showing on the obverse the crowned head of Brian Boru, with the inscription "Brian Boroihme, King of Munster" and on the reverse a sheaf of oats, and the inscription "Peace and Plenty."

There are some 2d. and 2 $\frac{1}{2}$ d. tokens of P. Hanratty's, who lived at 9, Earl Street, Dundalk: these are very modern. The collection also includes several coins of James II.'s "Brass Money." They are all either 12d. or 30d. pieces, and, unlike any other coins we have ever seen, they not alone give the year but the month in which they were coined, from which it appears that James's mint was in eruption in the months of September, October, and December of 1689, and May of 1690. But, stranger still, there is a coin of different design issued by James in 1691. Where, we wonder, was the mint that turned this out? And lying fraternally among these Jacobite coins is one of William III. (1690), with the inscription "Christo Victore Triumpho."

Mr. MacGarrity is willing to sell the whole or part of his collection. It is a pity that a number of specimens of the various Irish coins and tokens could not be purchased for the proposed Dundalk Museum.

É. uā m.

Election Medal.—Mr. R. O. Dagg, 68, Dacy Road, Liverpool, writes us that he has for sale a specimen in silver of the very rare Louth Election Medal of 1755: price £5 5s. 0d.

É. uā m.

Joint Stock Companies.—Mr. W. R. Scott, 3, Queen's Terrace, St. Andrew's, Scotland, and Lecturer on Political Economy in the University of St. Andrew's, writes us, requesting information regarding the following Irish companies:—

- 1.—An Iron Company near Belfast 1681.
- 2.—A Paper Company 1692.
- 3.—A Paper Company 1697.
- 4.—A Linen Company at Drogheda 1691.
- 5.—A Company carrying on the cambric manufacture at Dundalk in 1730

Mr. Scott will be grateful for any information, dates, facts, &c., concerning any of these companies.

É. uā m.

Place Names in County Louth.—In Chancery Rolls of the period, Henry IV., there is an entry of a place-name in Co. Louth: "*Evetstoun*." A.D. 1403.

2.—This name is one of a series of names found within the Pale—some 7 in number—viz.: two found in Wexford, and five in Kildare, remaining as traces of the "DEEIVET" family, who were among the early settlers of the Norman period.

3.—The Ordnance Survey map gives no trace of the name Evetstoun within the Co. Louth.

4.—The "Down" Survey of Cromwellian days gives the name of ENOTSTOWN, but not the location of the place.

5.—An "Enotstown" as a place-name, now obsolete, is, I understand, to be traced in Stabannon Parish, in the Barony of Ardee, in the County of Louth, and is, I believe, mentioned in the Hearth Money Rolls as "ENOTSTOWN."

6.—I offer, as a suggestion, that the Surveyors of Sir William Petty, who laid Down the Down Survey, knew nothing of the history of the name, and phonetically adopted ENOTSTOWN as the correct designation. Perhaps some of your members of the C.L.A.S. may throw additional light on the origin and locality of the place and name.

G. J. H. EVATT, Surgeon General.

Reviews.

THE FOLLOWING JOURNALS HAVE BEEN EXCHANGED WITH US DURING THE YEAR:—

The Journal of the Royal Society of Antiquaries of Ireland; parts 3 and 4, vol. xxxvi., and parts 1 and 2, vol. xxxvii.

The four quarterly numbers of this Journal are up to their usual standard. Most of the articles are by well-known contributors. Mr. T. J. Westropp still pursues his investigation of moats, forts, and castles. He writes on Promontory Forts of Waterford and the Ancient Castles of County Limerick.

Mr. G. H. Orpen works in the same field, and contributes two papers, one on the Castle of Raymond Le Gros, and the other on Moats and Norman Castles. In the latter paper he advances the theory that the moats or fortified mounds of earth are, in this country, of Norman origin. This is in deliberate opposition to the view of Mr. Westropp and most Irish antiquaries, who hold that these structures are of Celtic or native origin. However, as Mr. Orpen observes, no cause or opinion can get just consideration if it has not an exponent, and so even those who differ—at present—from Mr. Orpen, will welcome his able advocacy of what is a new theory in Irish Archæology.

A very valuable contribution is a descriptive list of Early Irish Crosses by Mr. Henry S. Crawford. Mr. George Coffey—ever on the alert for things prehistoric—describes and illustrates Moulds for Spear Heads (Co. Tyrone), and a find of Bronze Implements from Co. Tipperary. Mr. R. A. Stewart MacAlister has four papers to his credit.—A German View of Ireland in 1720; eight newly-discovered Oghams in Co. Cork; the Inchagoill inscription; and the Iniscalttra inscriptions. Professor Rhys deals with the Kilmannin Ogham. Other important articles are the Lordship of MacCarthy More; Cushendall Axe Factories; Dublin City Music; Nineteenth century engravings of Dublin; Temple Bryan Stone Circle (Co. Cork); and accounts of some Munster Castles.

Besides these there is much interesting matter under the head of "Miscellanea." For a Society with so large a membership as the Royal Society of Antiquaries the number of active workers appears to be comparatively few—judging by the papers that appear in print, and of these few the number that tackle large problems of archæology, and give us general conclusions and broad results, is lamentably small. We have almost a plethora of details. And—if we may express an opinion—we fear it shall be so, as long as so many of our otherwise learned archæologists depend on an Irish dictionary, Dr. Joyce's *Names of Places*, and a few books of translations for all their first-hand knowledge of a thousand things whose solution is locked up in the Irish language and literature. But, handicapped as so many of them are, we cannot but admire the zeal and industry with which they pursue their various lines of study and antiquarian research.

Journal of the Waterford and South-east of Ireland Archæological Society.

The four numbers of this Journal, in handy form, are turned out in a style that is creditable both to the Society and its publishers.

The illustrations, though not numerous, are good, and well-chosen and the letterpress must prove to be very interesting locally. The most important articles are Rev. Father Power's "Place Names of the Decies," continued from last year, and which we remember noticing in appreciative terms in our last issue. Mr. E. R. M'Clintock-Dix is as much at home treating of "Early Printing in the South-east of Ireland" as he is in early printing in Co. Louth. Rev. W. Corrigan gives to the light some "Old Waterford Wills," and Mr. Richard Foley contributes a paper on "Notes on the Life of Donnchadh Ruadh Macnamara"—an Irish poet of the eighteenth century. This is a type of paper that is almost new—unfortunately—in Irish archæological journals. There are many other important articles bearing on the histories of persons, families, and places in the south-east of Ireland.

Journal of the County Kildare Archæological Society; Nos. 3 and 4, vol. v.

Archæology in Ireland may be roughly divided into two broad divisions—viz., Pre-Norman or Celtic, and Post-Norman. The two numbers of this Journal before us deal chiefly with the latter. A large part of both numbers is taken up with the "Autobiography of Pole Crosby, of Stradbally," which affords, no doubt, much quaint and interesting reading. Two articles dealing with the "Celtic" period are "The Place of King Laoghaire's Death," and "The Battle of Dunbolg." Besides many smaller ones, there are four or five beautiful full-page illustrations in the Journal. The typography is excellent.

Annual Report and Proceedings of the Belfast Naturalists' Field Club; part vi., vol. v.

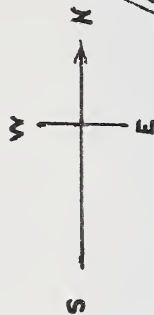
Though a small volume, the compiler managed to crush into this Report a number of interesting articlettes on a great variety of subjects very diverse in character.

The Belfast Naturalists' Field Club is truly many sided. Fairies, Bees, Clouds, Leaves, Fruits and Vegetables, Ferns, the Common Puffin, Irish Sea-drift, Lambay Island, the Stone Age in South Africa, and Continental Glaciation—this is part of the bill of fare, and is it not liberal in its range of subjects? Besides, in the accounts of the Club's excursions, there are many side glances at ancient ruins and historic places. We are glad to note that the Club is increasing its membership, and as long as it maintains its present activity we have no fears of its continued prosperity.

MAP OF DROGHEDA

IN 1649.

Original Drawing by Robert Newcomen in aid of
The Down Survey, and now in the keeping of the
Corporation of Drogheda.



1. West Gate
2. Fair Gate
3. St. Sunday's Friary
4. Dominican Friary
5. St. Sunday's or Cow Gate
6. St. Peter's Church

7. Tooting (or Shooting) Tower
8. Taylor's Hall
9. Pigeon Tower
10. St. Laurence's Gate
11. St. Catherine's Gate
12. Tholsel

13. St. James' or Dublin Gate
14. Blind Gate
15. Duleek Gate
16. St. John's Gate
17. St. Mary's Church
18. Millmount

19. Butter Gate
20. Drogheda Castle
21. The Abbey, later Augustine Friary
22. St. Saviour's Chapel

The abbey of St. Saviour was burned down in that year and replaced by the wooden one which Cromwell burned in 1650 — (D. A. H. 1649)

APPENDIX.

Proceedings of the Louth Archæological Society for the year 1906=7.

Since the publication of the last number of the Journal there have been three general meetings of the Society, and nine Council meetings.

The attendances of the Members of the Council at these meetings were as follows:—

Sir Henry Bellingham, 2; J. T. Dolan, M.A., 3; Mrs. Whitworth, 7; T. M. Healy, 0; William Tempest, 1; H. G. Tempest, 7; Redmond Magrath, 3; J. W. Turner, 7; J. N. Armstrong, 5; Miss L. Patteson, 7; Dr. Wm. Bradley, 0; Rev. J. Quinn, C.C., 5; Rev. P. Lyons, C.C., 5; P. Mathews, 1; Rev. F. Gogarty, 2; H. Morris, 9; and Edward Lambe, 1.

(N.B.—Rev. P. Lyons, C.C., Dr. Bradley, and Mr. J. N. Armstrong only came into office after the January meeting, since when there were but six attendances possible in each of their cases.)

It will be seen from this that the average attendance at the Council Meetings was between seven and eight as compared with between five and six last year. There is room for still further improvement in the matter of regular attendance at the Meetings of the Council.

RE-UNION AND LECTURE IN DROGHEDA.

A General Meeting of the Society was held in Drogheda, in the Whitworth Hall, on Wednesday, 21st November, 1906. The Mayor of Drogheda (Alderman G. Daly) presided, and on behalf of the Corporation welcomed the members of the Society. There was a good attendance of local members as well as many non-members.

An interesting feature of the re-union was a large number of antiquities displayed in front of the platform from the collections of Sir Henry Bellingham, Dr. Bradley, Mr. Joseph Dolan, and Mr. Henry Morris. The Corporation also had some very fine exhibits, including the following:—An old parchment book setting out the lettings of lands granted by the Charter to the Corporation. The handwriting is of a most peculiar description. The honorary roll of Freemen, containing the names of many eminent men. Two large maps of the town showing very distinctly the old town walls, one made in 1657 by Robert Newcomen, and the other at a later date—in 1778—by Taylor and Skinner. Four very old silver cups dating from 1665, which were very heavy. The old seals, in use before the modern style of embossing seal, were exhibited. They are of beautiful workmanship, cut in Cornelian stone, and cost £163. Old muskets and swords discovered in a sewer; possibly they had been used in the Fenian rising or at some earlier period. The most interesting exhibits belonging to the Corporation were the four Charters. One is in Latin from James II.; one in English from William III.; another short one from William III., signed by himself on a drum-head in his camp at Kilcullen Bridge at the Battle of the Boyne, granting additional aldermen for Drogheda; and a release of arrears under the Great Seal by George, also in English. The Sword and Mace, presented to the Corporation by William III., after the Battle of the Boyne in 1690, were also shown. The Mace was lent to the Department of Agriculture and Technical Instruction for their exhibits at the Cork and St. Louis Exhibitions as an example of Irish art. It measures 5 feet 2 inches, and is considered one of the finest in Ireland. The old minute book, beginning with the year 1653, and containing some quaint and interesting records of the life of Drogheda in those days. Sir Henry Bellingham's exhibits included those enumerated in the list published in this number. There were also an old Irish spinning wheel and Irish turf box, mounted with brass, shown by Mrs. Supple. The other exhibits included a bronze spear head; old flint pistols; two maces presented to the Corporation of Ardee by William III.; wooden cross, dated 1726; '98 or '48 pike found in Ardee. It may be of interest to mention here that many '48 pikes were made by an Ardee blacksmith. Altogether, the exhibition was of a most interesting and instructive nature.

The Mayor introduced Sir Henry Bellingham, who came forward and read the paper by Lord Walter Fitzgerald, which forms the opening article of this number of the Journal. The paper was listened to with great attention.

A vote of thanks to Sir Henry Bellingham was proposed by the Right Rev. Monsignor Segrave, P.P., V.G., and seconded by Mr. E. R. MacIntosh, Drogheda, and carried with acclamation. Dr. Bradley, in proposing a vote of thanks to the Mayor for his kindness in presiding, referred to the very interesting exhibition of the Corporation which they had seen. He could not let the opportunity pass without referring to the want of a museum for County Louth. It was a pity that they had not got a public museum. There surely could be one room provided for such a purpose out of the Technical Schools, the Free Library, or some of the other public buildings. He felt sure that if such a room were provided that many people would willingly give whatever relics they might have. He thought the Mayor would have a good opportunity of distinguishing himself if he succeeded in providing for them a museum. They could have archæological, zoological, and ornithological specimens exhibited.

Mr. E. Lambe, in seconding the resolution, said he trusted that the meeting would serve to interest them more in the relics of their old monuments. There was scarcely a foot of Drogheda which did not contain some relic of their past glories, and it would be a thousand pities if they did not do their part to preserve its history as it should be preserved.

The Mayor, in returning the vote of thanks, said he had only felt pleased at having the opportunity of assisting the Society of Antiquarians in a small way. He might mention that in Patrick's Well Lane there was a house built in 1583 by one Elcock. It was at present in a good state of preservation. There was also a well that was in his own possession, and which was said to be used by St. Patrick. He would have great pleasure in pointing out those two relics to members of the Society. This closed the proceedings.

THE ANNUAL MEETING.

The Annual Meeting of the Society was held on Thursday, 29th January, 1907, in the Town-Hall, Dundalk.

Mr. J. T. Dolan, M.A., Vice-president, presided in the absence of Sir Henry Bellingham, President. There was a good attendance. The chairman announced the result of the election of Officers and Council for 1907. The Secretary read his annual report, and a financial statement submitted by the Treasurer.

The Secretary's report stated, among other things, "The membership of the Society now stands at 180. Fifty of these members are outside the County Louth, some as far away as the antipodes. This leaves but 130 members in all County Louth. We are unfortunate, perhaps, in having such a small constituency as the County Louth, but we hope our friends will recognise this and make up for it by using every opportunity to advertise the Society and bring new members into its ranks."

The Chairman reviewed the work of the Society, and then introduced Mr. J. N. Armstrong, who delivered the annual address, choosing for his subject "Ancient Egypt." The lecture was illustrated throughout by lantern slides, and was most interesting, giving as it did a clear and vivid picture of the life, habits, religion, &c., of the Egyptians of old.

Mr. T. C. Macardle, J.P., proposed and Rev. Mr. Harrison seconded a warm vote of thanks to Mr. Armstrong, which was agreed to. Messrs. S. H. Moynagh, H. Morris, and the Chairman also discussed the lecture.

THE SUMMER EXCURSION.

The summer excursion was fixed this year for Dublin. It took place on Thursday, 1st August, and about fifty members took part in it. Naturally the first place visited was the National Museum, where Messrs. Toppin and Armstrong were in waiting to receive them, and show them over the Irish antiquarian section. They pointed out the various objects in the cases and lectured on them as far as time would permit.

Among the treasures of the museum are the well-known Ardagh Chalice, Tara Brooch, and Cross of Cong; also St. Patrick's Bell, the Clogher Cross, and the finest collection of ancient gold ornaments in the world, among them being the gold boat and collar dug up at Limavady some years ago, sold to the British Museum, and wrested from that institution after prolonged litigation.

The next place visited was the Royal Irish Academy, where Mr. MacSweeney, the courteous librarian, showed some of the rarest and most valuable Irish manuscripts. Among these were the Speckled Book, the Book of the Dun Cow, the Book of Ballymote, the original copy of the Annals of the Four Masters, a fragment of the Gospels attributed to St. Patrick, and the famous book copied by stealth by St. Columcille in the monastery of Dromin, County Louth, which is said was the cause of his expatriation from Ireland.

The party next moved on to Trinity College, where they were met by Mr. Brambell, who took the greatest pains showing his visitors the treasures of the library. Here the party saw the most wonderful book in the world—the Book of Kells. They were allowed to take it reverently in their hands and examine its pages with a magnifying glass, and the more closely one examined it the greater were the beauties it disclosed. They also saw the Book of Durrow, which was anciently used, it is said, to perform cures. Other things of interest were Brian Boru's Harp, the Roll of the Irish Parliament, with the signatures of Grattan, Flood, Charlemont and Lord Edward Fitzgerald. The cases also contain the autographs of almost every great English author and of many other historical characters, among them being the autograph of the ill-fated Mary Queen of Scots.

The next place visited was the old Parliament House, where the House of Lords is still intact. There are two very large tapestries here, one representing the Battle of the Boyne and the other the Siege of Derry.

After this the party had lunch, and then proceeded to see Christ Church Cathedral and St. Patrick's. They were guided here, and, indeed, to some extent all through the day, by two members of the Society resident in Dublin—Messrs. E. R. McClinton-Dix and R. D. Walsh. These gentlemen proved themselves most capable guides and lecturers. The excursionists were taken down to the vaults beneath Christ Church and shown many interesting monuments, but the two objects of greatest interest were Strongbow's tomb, and the case which is said to contain the heart of St. Laurence O'Toole.

In St. Patrick's they saw Swift's tomb, and the cannon ball that, according to tradition, killed Schomberg at the Boyne.

The party were next conducted to St. Michan's churchyard, taking in many remarkable places on the way, the house where Oliver Bond lived and was arrested, the Brazen Head Tavern, which was the rallying place of the United Irishmen, St. Auden's Arch, which is the last remnant of the old city walls, and over which the *Freeman's Journal* was first printed.

At the supposed Emmet tomb in St. Michan's, where there is certainly a grave with an unscripted slab, Mr. Walsh discussed the question of Emmet's burial place at some length. In the vaults beneath St. Michan's church the party saw the undecayed bodies of three persons, two of whom are said to have been nuns, who have reposed there for 700 years. Here also are the remains of the brothers Sheares, who were executed in '98.

Having left this place, the excursionists passed a vote of thanks to their guides, after which the party broke up. Everybody seemed proud to have seen so many invaluable relics of their country's past.

THE RESTORATION FUND.

As announced in our last number, the Council opened a Restoration Fund which would enable the Society to incur expenses—on a small scale—in connexion with the preservation of many monuments throughout the County that are now in a more or less perilous condition. The Fund was started in December 1906. Forty-six Members subscribed—some of them very munificently, realizing in all a sum of £35 17s. 6d. The names of these subscribers, with the amount of their subscriptions, will be found below.

A Sub-committee was sent to inspect Dunmahon Castle and report on the advisability of having some repairs done to it.

The Sub-committee reported, but owing to some division of opinion on the matter, nothing was done.

Indeed it is a matter of regret that the summer was allowed to pass without getting something done to at least one ruin. But we hope to be more successful next year.

MUSEUMS.

There is great need for at least two museums in the County, one in Dundalk and one in Drogheda. At present there is a movement on foot to get together the nucleus of a museum in the Free Library, Dundalk. If this succeeds a similar attempt should be made in Drogheda. Indeed, as will be seen from the report of the Drogheda meeting, Dr. Bradley raised this question of establishing a museum in Drogheda, and pointed out how necessary and useful such an institution would be, but so far his proposal has passed unheeded by his fellow-townsmen. This is very regrettable. It should be remembered that it was an Irishman who founded the British Museum, and is it not strange that we do things for other nations which we fail to do at home.

THE RESTORATION FUND.

The following is a complete list of the subscriptions received for this fund up to date of issue:

	£	s.	d.		£	s.	d.
The Marchioness of Bute, ..	5	0	0	H. G. Tempest, Dundalk, ..	0	10	0
Sir Henry Bellingham, Bart., ..	3	3	0	H. J. Lynam, C.E., Dundalk, ..	0	10	0
J. R. Garstin, M.R.I.A., Braganstown,	2	0	0	R. B. Davis, Drogheda, ..	0	10	0
Frank M'Hugh, Lynn Mass., U.S.A.	2	0	0	Mrs. Agnes M'Cann, Dundalk, ..	0	10	0
Mrs. C. S. Whitworth, Blackrock	1	1	0	The Hon. G. Plunkett, Ballymascannon,	0	10	0
Mrs. L. O'Neill, Dundalk, ..	1	1	0	S. D. S. Chatterton, C.I., Dundalk	0	5	0
Capt. B. J. Jones, Lisnawilly, Dundalk,	1	1	0	Miss L. Patteson, Innisfail, Dundalk,	0	5	0
J. T. Dolan, M.A., Ardee, ..	1	0	0	Henry Morris, Dundalk, ..	0	5	0
H. C. Tisdall, Dublin, ..	1	0	0	J. N. Armstrong, C.I.R., Dundalk,	0	5	0
His Eminence Cardinal Logue, ..	1	0	0	E. Ward, Ulster Bank, Dundalk,	0	5	0
Wm. Tempest, J.P., Dundalk, ..	1	0	0	Rev. F. Short, Carrickmore, Co. Tyrone,	0	5	0
T. C. Macardle, Dundalk, ..	1	0	0	James Garrett, Leeson Park, Dublin,	0	5	0
Rev. A. Coleman, O.P., Dublin, ..	1	0	0	Rev. Fr. MacNamara, C.S.S.R., Dundalk,	0	5	0
Lord Bellew, Barmeath, ..	1	0	0	Daniel O'Connell, Solicitor, Dundalk,	0	5	0
Major G. Bryan, Kilkenny, ..	1	0	0	Mrs. C. A. Duffy, Dundalk, ..	0	5	0
The Marist Fathers, Dundalk, ..	1	0	0	Berd. G. Bellew, Drumin, Dunleer,	0	5	0
R. W. Walsh, Castlebellingham,	1	0	0	Miss S. Comerford, Dundalk, ..	0	5	0
J. Connolly, J.P., Rissanmore, ..	1	0	0	H. F. M'Clintock, London, ..	0	5	0
George O'Reilly, Drogheda, ..	1	0	0	Dr. W. Bradley, J.P., Drogheda,	0	5	0
J. F. Small, Coroner, Newry, ..	0	10	6	Allan Swan, Red Barns, Dundalk, ..	0	5	0
Rev. P. Lyons, C.C., Dundalk, ..	0	10	0	Rev. A. M. Skelly, O.P., Tallaght, Dublin	0	2	6
E. R. M'Clintock-Dix, Dublin, ..	0	10	0	J. Black, Bushmills, Co. Antrim, ..	0	2	6
O. M. Neary, Cookstown, Ardee, ..	0	10	0	J. D. Hackett, New York, ..	0	1	0
Total, ..				Total, ..			
				35 17 6			

LOUTH ARCHÆOLOGICAL SOCIETY.

(FOUNDED A.D. 1903.)

OBJECTS.

I. To preserve, examine, and illustrate all ancient monuments and memorials of County Louth, and adjoining districts.

II. To study the arts, manners and customs of the past to which these monuments belong.

III. To find out all that is ascertainable about the history of Louth and surrounding districts.

IV. To establish a museum or museums in the County where objects of antiquarian interest may be preserved.

CONSTITUTION.

1. The Society shall be called "The Louth Archæological Society," and shall be non-political and non-sectarian.

2. The Society shall consist of Honorary Members, Members and Associates.

3. The Annual Subscription of Honorary Members shall be 10/-; of Members, 5/-; and of Associates, 2/6.

4. All Subscriptions shall be payable in advance.

5. Every Honorary Member and Member has the right of free admission to all Meetings and Lectures of the Society, and also of receiving a copy of all publications of the Society.

6. Associates have only the privilege of free admission to the Meetings and Lectures of the Society.

7. The Society shall be governed by a President, four Vice-Presidents, Hon. Treasurer, Hon. Secretary, and a Council of ten, of which four shall form a quorum.

8. The Officers are ex-officio Members of the Council.

9. Only Hon. Members or Members shall be eligible for election to the Council.

10. The Officers and Council shall be elected by the Hon. Members and Members at the Annual General Meeting in each year, the date of such Meeting to be appointed by the Council.

MEETINGS.

11. The Society shall meet four times in each year, on such days as the Council shall consider most convenient, when lectures may be delivered

or papers read and discussed on historical or archæological subjects, and objects of antiquarian interest may be examined.

12. Besides these General Meetings the Council may arrange for Evening Meetings, for reading and discussing papers, and also for excursions to places of historical or antiquarian interest.

13. The General Meetings of the Society shall not be held in the same town, but shall circulate among three or four of the most important centres in the County. At each General Meeting the place of the next such Meeting shall be decided on.

PAPERS.

14. No paper shall be read before the Society without being first submitted to and approved of by the Council.

15. All matters concerning existing religious or political differences shall be excluded from the papers to be read and the discussions to be held at the Meetings of the Society.

16. The Council shall determine the order in which the papers shall be read, and also those papers, or the parts thereof, which shall be published.

17. All papers read before the Society shall thenceforth be the property of the Society.

PUBLICATIONS.

18. The Council shall issue—provided the funds permit—at least one journal or publication during the year, containing such papers, or parts of digests of papers, and other matter relating to the Society or its proceedings, as the Council shall consider fit.

GENERAL.

19. Amendments, or addition to the objects, constitution, and rules of the Society, can only be made at the Annual General Meeting.

20. Only Hon. Members or Members can propose such amendments or additions; and notice of any such motions must be lodged with the Hon. Sec. at least one month before the date of the Annual General Meeting.

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RESTORATION FUND ACCOUNT, 1907.

Signed, EDWARD LAMBE, 8, Fair Street, Drogheda.

County Louth Archaeological Society

OFFICERS AND COUNCIL FOR 1907:

- President:* SIR HENRY BELLINGHAM, Bart.
- Vice-Presidents:* { JOSEPH T. DOLAN, M.A., Ardee.
WM. TEMPEST, J.P.
T. M. HEALY, K.C., M.P.
Mrs. C. S. WHITWORTH, Blackrock, Dundalk.
- Treasurer:* E. LAMBE, Fair Street, Drogheda.
- Secretary:* HENRY MORRIS, Dundalk. (Resigned 1st October, 1907.)
- Secretary pro. tem.:* Rev. J. QUINN, C.C., Grange, Carlingford.
- Council:* H. G. TEMPEST, Dundalk.
R. M'GRATH, Clanbrassil Street, Dundalk.
J. W. TURNER, Demesne, Dundalk.
J. N. ARMSTRONG, Elmstead House, Dundalk.
Miss L. PATTESON, Innisfail, Dundalk.
Dr. WM. BRADLEY, J.P., Laurence Street, Drogheda.
Rev. J. QUINN, C.C., Grange, Carlingford.
Rev. P. LYONS, C.C., Dundalk.
P. MATTHEWS, Dundalk.
Rev. T. GOGARTY, C.C., Termonfeckin.

MEMBERS:

- ADAMS, J., Naas, Co. Kildare.
ARCHER, W. A. Steampacket Quay, Drogheda.
ARMSTRONG, J. N., C.I.R., Elmstead House, Dundalk.
- BACKHOUSE, H. C. Dundalk.
BADDLEY, St. CLAIR, Gloucestershire.
BAILEY, W. E., Steampacket Company, Drogheda.
BALFOUR, B. R., D.L., Townley Hall, Drogheda.
BARRY, THOMAS, Enniscorthy.
BELLEW, BERNARD GERALD, Drumin, Dunleer.
BELLEW, The Hon. Mrs. R., Jenkinstown Park, Kilkenny.
BELLEW, LORD, H.M.L., Barmeath Castle, Dunleer.
BELLINGHAM, SIR HENRY, Bart., Castlebellingham.
BELLINGHAM, EUDO, Dunany House, Dunleer.
BERRILL, CAPTAIN, Dundalk.
BLACK, JOSEPH, Main Street, Bushmills, Co. Antrim.
BLAKE, RICHARD MARLAY, M.D., Ravensdale, Co. Louth.
BRADLEY, Dr. WM., J.P., Laurence Street, Drogheda.
BRENNAN, P., Dromin.
BRETT, CHARLES, 2, Grettton Villas, Bladon Park, Belfast.
BRODIGAN, J. H., Glen Deep, G.M. Germinston, Transvaal.
BRODIGAN, P., St. Mary's Road, Dundalk.
BRUNSKILL, Rev. T. R., Rector St. Mary's, Drogheda.
BRYAN, Hon. Major GEORGE, Jenkinstown Park, Kilkenny.
BUCKLEY, JAMES, 11, Homefield Road, Wimbledon, Surrey.
BUTE, MARCHIONESS OF
BUTLER, Mrs. CECIL, Milestown, Castlebellingham.
BUTTERLY, Rev. W., C.C., Knockbridge.
BUTLER, Mrs., Greenmount, Castlebellingham.
BYRNE, JOHN, Louth.

- CAIRNES, A. B., Listoke, Drogheda.
 CAIRNES, W., P. Stameen, Drogheda.
 CALLAN, PETER, Bridge Street, Dundalk.
 CAROLAN, Rev. FRANCIS, P.P., Tullyallan, Drogheda.
 CAROLAN, PAUL, Earl Street, Dundalk.
 CARROLL, THOMAS, Mornington, Drogheda.
 CARROLL, V. S., Tobacco Factory, Dundalk.
 CASSIDY, Rev. Father, P.P., Monasterboice, Drogheda.
 CASTLETOWN, LORD, Doneraile, Co. Cork.
 CHATTERTON, S. D. S., C.I., Jocelyn Place, Dundalk.
 CHESTER, Miss, 35, Lowndes Square, London.
 CLARKE, Very Rev. Canon, P.P., Haggardstown, Dundalk.
 CLIFF, Major, Fane Valley, Dundalk.
 COCHRANE, ROBERT, C.B., Sec. R.S.A.I., 17, Highfield Road, Rathgar, Dublin.
 COLEMAN, Rev. AMBROSE, O.P., St. Saviour's Priory, Dublin.
 COLLIER, Mrs. PATRICK, The Dales, Clogherhead.
 COMERFORD, Miss S., St. Leonard's, Dundalk.
 COMERFORD, M., Town Clerk, Dundalk.
 CONNICK, THOMAS, Dundalk.
 CONNOLLY, JAMES, J.P., Rissan, Hackballscross, Dundalk.
 CONNOLLY, J. B., Town Clerk, Drogheda.
 COOKE, JOHN, M.A., Morehampton Road, Dublin.
 COUNAHAN, T., Somerset House, London, W.C.
 CROSSLE, Dr. FRANCIS, Newry.
 CROSSLE, P., C.E., 6 Mountain View Terrace, Dundalk.
 DANE, J. W., Abbeyfield, Naas, Co. Kildare.
 DAVIS, JAMES, Boyne View, Drogheda.
 DAVIS, RICHARD B., West Street, Drogheda.
 DAY, ROBERT, J.P., F.S.A., M.R.I.A., Myrtle Hill, Cork.
 DIX, E. R. M'CLINTOCK, 17, Kildare Street, Dublin.
 DOLAN, JOHN, Ex-Mayor of Drogheda.
 DOLAN, SEUMAS, Ardee.
 DOLAN, JOSEPH T., M.A., Ardee.
 DONNELLY, The Most Rev. Dr., Bishop of Canea, Dublin.
 DUFFY, Mrs. C. A., Seatown Place, Dundalk.
 ELCOCK, LUKE J., Laurence Street, Drogheda.
 FAGAN, Rev. P., P.P., Kilsaran, Castlebellingham.
 FARLEY, CHARLES T., Laurence Street, Drogheda.
 FILGATE, WM. DE SALIS, Lisrenny Ardee.
 FILGATE T. F., Lisrenny, Ardee.
 FINEGAN, Rev. MICHAEL, C.C., Drogheda.
 FINIGAN, Miss LILY, Shop Street, Drogheda.
 FITZMAURICE, Rev. E. B., O.S.F., Franciscan Convent, Drogheda.
 FITZGERALD, PERCY, 37, Fitzgeorge's Road, Eccleston Square, London.
 FITZGERALD, LORD WALTER, M.R.I.A., J.P., Kilkea Castle, Maganay, County Kildare.
 FOSTER, Sir VERE, Bart., Glityde Court, Ardee.
 FORTESCUE, Mrs., Stephenstown, Dundalk.
 FREE LIBRARY, Dundalk.
 GARSTIN, JOHN RIBTON D.L., M.R.I.A., Ex-President R.S.A., Braganstown, Castlebellingham.
 GARRETT, JAMES, Warwick Villas, Leeson Park, Dublin.
 GARRETT, JAMES, 19, Upper Leeson Street, Dublin.
 GOGARTY, Rev. THOMAS, C.C., Termonfeckin.
 GOGARTY, Rev. P., C.C., Newtownbutler.
 GORE, JOHN, Solicitor, Cavendish Row, Dublin.
 GORMAN, LAURENCE, Kilcurry, Dundalk.
 HACKETT, J. D., Nicoll's Copper Works, Laurel Hill, Long Island, New York.
 HARBINSON, J., West Street, Drogheda.
 HARRISON, Rev. S. L., Castlebellingham.
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JOSEPH T. DOLAN M.A.
First President, 1903-5.



SIR HENRY BELLINGHAM, Bart.
(President since 1956)

OUR PRESIDENTS.

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PREFACE.

IN presenting the first volume of this Journal to our readers it is desirable that we should say a few introductory words as to its contents, and also briefly review the work of the Society from the beginning.

The Louth Archæological Society was founded almost as an experiment. Many wise men believed it was foredoomed to failure. Even the founders thought they would be quite fortunate if they could gather together sixty or eighty people of sufficient culture and taste to subscribe to an archæological society, attend its meetings, and read its journal.

Instead of this number we have now a membership of 212, and the Journal has been so much sought after that the first number is long out of print.

The lectures and excursions of the Society and the publication of the Journal have given a much needed stimulus to archæological studies locally, while they have created an interest in the antiquarian monuments and historic places in our county, which is sure to have a potent effect indirectly towards preserving these monuments and remains from injury or destruction.

Besides this, the Society has done some effective work directly for the preservation of our ruins, and has established a Restoration Fund for the purpose of looking after such remains as are in danger, and doing something needful for their preservation. This Restoration Fund, it is to be hoped, will be kept up as a permanent institution in the Society, by subscriptions from time to time whenever it runs low.

So that, looking back over its nascent period, the Society has done as well as could be reasonably expected. But none of its efforts has been rewarded with such warm appreciation as the publication of the annual number of the Journal.

It will be noted that its contents are wide in range, both of time and subject, and on the whole important in matter, and original in treatment. They deal chiefly with questions of local archæology, and advisedly so. This is the department in which the Society, and its students, and writers, can do the greatest and most useful work. No man has such opportunities of dealing satisfactorily with questions of local history and archæology as the man on the spot, who knows familiarly the local features of the place, its topography, traditions, legends, and customs, and all the local setting—all of which are

beyond the reach of the stranger. The non-local scholar, on the other hand, with some vast library at his command, will bring to light many things, which to the local man would remain for ever hidden: but the combined efforts of both these are requisite for the full and proper elucidation of numberless questions both of history and archæology.

In confining itself chiefly to local subjects the County Louth Archæological Society is not limiting its field of usefulness. The plains of Louth witnessed some of the most important and decisive events in our country's history. In the dim, semi-legendary days, Cuchulainn met the invaders of his province here, and his deeds and prowess, when emblazoned by the bardic historians, have made the plain of Muirtheimhne famous for all time.

In later days Bruce, and Cromwell, and William fought successively for the sceptre of this land, and Louth was the theatre of their most decisive operations.

Again Louth was the seat of two of our great ecclesiastical schools in the past, and contains to-day two of the finest groups of ecclesiastical ruins that our country has to show, while it is studded over with a number of historic and prehistoric remains, that, for interest and variety, can hardly be excelled by any other county in Ireland.

Here then is a field wide enough, and room to spare, for all our local antiquarians for many a year to come.

The following are the principal subjects treated of in this volume:—Messrs. Dolan and Murray give briefly such of our very ancient legends—and they are not a few—as deal with Louth. Rev. N. Lawless, P.P., and the Editor deal with some interesting details relating to Cuchulainn and the Tain Bo Cuailgne. Lord Walter Fitzgerald gives a very comprehensive account of the Fenians, and their famous leader.

Ancient ecclesiastical history occupies a good deal of space in this volume. This is because many of our contributors being clergymen, are naturally and deeply interested in this subject; and also because Louth is perhaps unusually rich in ecclesiastical history. We are indebted to Rev. N. Lawless, Rev. T. Gogarty, C.C., and Mr. L. Murray for these ecclesiastical and hagiological studies.

Another topic, of a widely different character, that has received a good deal of attention is the Williamite campaign in Louth. Three important documents are here published for the first time from MSS.; one a Williamite diary, another a Jacobite diary, and the third a Williamite letter written from Dundalk. The two latter we owe to the zeal of Mr. J. Buckley who transcribed and edited them from MSS. in the British Museum; while Mr. J. T. Dolan edited the Williamite

diary from the original in the possession of Sir Henry Bellingham. These are documents not merely of local but of national interest.

Articles bearing on many local events of the eighteenth century are contributed by Mr. J. MacCarte and Rev. Fr. Gogarty, C.C.; while Mr. M'Clintock Dix, who is a master of all questions relating to Irish bibliography, tells us about our earliest printing in Co. Louth.

In accordance with a decision of the Council, an instalment of *Louthiana* is here given, both plates and letterpress, with most of Wright's theorising omitted, and with modern descriptions and notes added. This valuable book has become so rare that it is out of the reach of the ordinary reader, hence it was considered advisable to re-produce it in instalments in the Journal.

Many local places and antiquities are noted and described by Rev. Fathers Lawless, Skelly, and Quinn, and by Messrs. Garstin, Barry, O'Gorman, Tempest, MacCarte, Lavery, and the Editor.

In this Journal the Irish language has been laid under contribution, a feature that is, unfortunately, too rare in our Irish Archæological journals. Of the three Irish papers given, the most important by far is the account of Bruce's invasion and the battle of Faughart. It, too, is a document of national interest and importance. It is printed here from a modern MS. and it awaits some scholar to discover the original from which the modern copy was made. When this is done, and the antiquity and authenticity of the document is indubitably proved, it must greatly modify the accounts of Bruce, and particularly of the battle of Faughart, that are found in all our present-day histories.

Classic works of ancient Irish art, such as the Tara Brooch, Ardagh Chalice, Kilkenny Brooch, and Shrine of St. Patrick's Bell are illustrated and described. Indeed, in the matter of illustrations, the Council has been almost lavish, and illustrations are always a very expensive item of a publication.

The antiquarian collections of several members of the Society are catalogued. These, it is to be hoped, will eventually find a resting place in local museums in Drogheda and Dundalk.

Such are the chief features of the Journal. We hope they will meet with the approval of the members of the Society, and that, as a result, the Council may receive the continued support of the members in the future, that they have received in the past.

If the work of our Society is kept up, before a generation shall have passed away, there will be brought together the materials for a magnificent history of County Louth, and generations yet unborn will bless us for our labours.

THE EDITOR.

DUNDALK:

November, 1907.

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COUNCIL MEETING, NOVEMBER, 1906. EXTRACT:—

Resolved.—“That in future numbers of the Journal a note be inserted asking other publications not to publish articles from the Journal without the express permission of the writers of the articles.”

In future the price of extra copies of the Journal to members shall be 2/- except to contributors.

Number I. of this volume is now out of print. Number II. can be obtained from the Publisher at 3/- each, and Number III. at the ordinary price.

In accordance with a resolution of the Council members whose subscription for 1906 are in arrear will not receive this number of the Journal till same be paid.

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